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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"Our citizenship is in heaven; from whence also we look
for the SAVIOUR, the LORD JESUS CHRIST." Phil 3. 20.

A Word of Introduction.

CONSCIOUS of the unfailing care of our ever-loving LORD, we
would send forth further meditations concerning His Truth,
that He may be exalted.

Some readers may be still unsaved: oh how perilous their
position, even in the midst of religion and profession. Others
may be "growing in grace," yet painfully conscious of their short-
comings, longing for more spirituality. Oh that our Heavenly
FATHER may own these "Bible Helps," which He has enabled,
to many.

"Now is the Judgment of This World."

IN and by these striking verses, the LORD JESUS made clear that
His sacrificial death was not only the one way of salvation, for
guilty sinners of all races and classes; but also a great and unequal-
led crisis in the world's history. Adam sold himself to Satan (hence
Rom. 7. 14), the whole creation became subject to vanity (Rom. 8.
20), and the sovereignty of earth was "betrayed" (Luke 4. 6 Gk).
But the Divine purpose was unbroken. In the wilderness the
tempter offered to the LORD JESUS great power:—the power which
Antichrist will accept (Rev. 13. 2). But, defeated by our perfect
SAVIOUR, he went away "until an appointed time" (Luke 4. 13 lit:).
That appointed time was the "hour" to which the gospels so often
refer. John 14. 30 illustrates and emphasizes John 12. 31. There
was a very definite conflict with demon powers in Gethsemane (Luke
22. 44). We can little enter into all it meant. By words like those
of Luke 22. 40 our LORD links with the wondrous warfare of the
wilderness.

The issue was not unknown to Him Whose glory we would loving-

ly proclaim. The words of our title are indeed *triumphant*. He conquered the WORLD (John 16. 33), and *then* conquered the DEVIL: there was no FLESH in *Him* to conquer.

But John 12. 31 has particularly impressed me in connexion with the believer's *outside* position. Some children of GOD fail to understand why Daniel should have been in high office in Babylon, and themselves be downtrodden, and urged not even to vote. Unwilling obedience is a poor counterfeit, but oh, that the LORD may bring His own together. If any *will* not give up politics, it is probable that they do not realize the high and *heavenly* calling, which, we must remember, was not revealed, as it is now unveiled, before CHRIST came. Daniel belonged to a people for whom *earthly* dignity, *before* resurrection, had been appointed, nor was he taken out from that *earthly* relationship. But the simple statement "*Now* is the Judgment of this world" gives much help as to this dispensation. The passage should be compared with John 18. 36. The world is *now* sentenced: it was not so before "the hour." Thus our path to-day is clear. A share in earth's politics, prestige, and positions must bring loss "in that Day" (2 Tim. 2. 12). The sphere of human government is quite distinct from the sphere of an assembly, as Rom: 13 shows: our only relationship to government is patient obedience, and, if need be, suffering.

How exact is Scripture—"Now shall the prince of this *world* be cast out." So in John 14. 30, 16. 11.* Afterwards Satan is called "the prince of the power of the *air*," and "the god of this *age*," but not of this *world*, for he has been officially cast out from this status, which was awhile permitted, though he still exercises some of its functions. Thus we have the "world-mighties" of Eph: 6. 12. Oh for more searching of Scripture in the power of the HOLY SPIRIT, and for more enjoyment of our possessions there, and for a life corresponding.

The Endings of the Four Gospels.

REJOICING, as well as believing, that all Scripture is given by inspiration of GOD, we desire to know more of its fulness. His wondrous wisdom in giving a *fourfold* portrait of part of the life of our beloved LORD, and His suggestion, by the number "*four*," of mercy to sinners of all nations, have been often noticed. The *beginnings* of the gospels wondrously illustrate their individual *character*, but the thought on my mind now is that, probably, the HOLY SPIRIT has many lessons wrapped up in the *closing* words as well, and we may be privileged to see several of these. Oh that one response may be obedient thanksgiving, that our Heavenly FATHER may be glorified.

Matthew, the only gospel which names the "*church*" aptly gives a final reference to the LORD'S daily presence with His trustful people, "until the end of the age." These last words bring ch: 24

* "*Hath* been judged."

to mind, and the whole passage should be prayerfully noted with Mark 16. In *both* we have the stress on the LORD'S authority, and baptism and a world-wide testimony, but where "supernatural gifts" are promised, we have the express testimony that the Divine promises were then fulfilled, whereas in Matthew the "gifts" are *unnamed*, and the promise goes on, as we have seen, *to the end of the age*. This should be carefully pondered by those who argue for the continued existence of "tongues" etc: amid days of ruin, when so many manifestations of unity have been withdrawn in chastisement. How wondrously our GOD anticipated *all*, yet worded so that this would not be seen till afterwards. Here is inspiration not human foresight. Here is the hall-mark of Divine authorship, which we are so often, and so thankfully, realizing. The two passages placed beside one another will illustrate more clearly:—

There was given to Me all authority in heaven and on earth. Therefore having JOURNEYED, disciple ALL the nations, BAPTIZING them into the NAME of the FATHER and of the SON and of the HOLY SPIRIT, teaching them to be observing all things, so many as I commanded you. And see, I am with you all the days, up till the ending of the age.

(*Capitals to show parallels*).

Having JOURNEYED into ALL the world, herald the gospel to all the creation. He that believed and was BAPTIZED shall be saved, but he that disbelieved shall be condemned. But signs shall follow those who believed, these things—In My NAME, demons shall they cast out, with new tongues shall they speak, serpents shall they take up, and if anything deadly they have drunken, it shall in no wise have injured; on sick ones hands shall they place, and they shall be well. Therefore on the one hand, the LORD JESUS, after He had spoken to them, was received into heaven, and sat, out from the right hand of GOD. On the other hand, those, having gone out, heralded everywhere, the LORD working together, and confirming the Word through the signs following.

The striking stress on *commands* unto the *end* of the age, and not on *gifts*, must be obvious. If in Matthew we were told that the LORD simply said "I am with you," and then that He *was* with them, there might be a feeling "Is that *past*?" Oh how we may and would praise GOD for the perfect arrangement of His precious book. In Matthew the LORD JESUS is seen as *being* with His own, and in Mark as *working* miraculously with them.

The gospel of Luke, with its equal instruction "from above" (1. 3. lit:) may be now considered. Again there is a emphasis on CHRIST'S authority, and on a world-wide proclamation linked with

His Name (24. 46, 47). And then we find a reference to the Promise of the FATHER, for which the disciples were to wait patiently. "Sit ye in the city of Jerusalem, until when ye have been ended" is the LORD'S message. Here is quite a different "until," for this book prepares for another, which *continues* that which it begins (Acts 1. 1). Hence in Acts we find the believers *sitting* on the Day of Pentecost (Acts 2. 2, 3), and *then*, the "until" being accomplished, Peter rightly *stood up* with the eleven (Acts 2. 14). The temporary failure, through hurrying, though with earnest intentions, before Pentecost, is thus marked—"Peter *having stood up* in the midst," "and they made to *stand two*" (Acts 1. 15, 23).

Returning to Luke 24, we behold our beloved LORD leading out His own to *Bethany*, a place of wondrous types, as John 11, 12 show. Next, while He was blessing them, *He stood apart*, and we read of their praiseful return into Jerusalem, and the gospel which tells of CHRIST'S prayer when being baptized, and on the Transfiguration Mount appropriately finishes with worship. Here we have no mention of a wondrous fulness of *commands*, nor of the end of the age. The Gospel prepares for the Acts, and is incomplete separately.

The Gospel of John has two precious endings. In the 20th chapter we have our LORD'S commission to His servants, and then, fittingly, the book which commences "In the beginning was the WORD," concludes—"Therefore on the one hand many things, even other signs, JESUS did in sight of the disciples, which have not been written in this book; on the other hand these have been written in order that ye might have faith that JESUS is the CHRIST, the SON of GOD, and in order that, having faith, ye may have life in His Name." Thus personal salvation in a Divine SAVIOUR, is prominent, and *every* gospel terminates with a stress on His NAME!

The second ending reminds us of Matthew. *Each* gospel, except Mark, has an "until." This makes the omission in Mark the more striking. *Here* we read "But JESUS said not to him that 'he dieth not,' but on the contrary, 'If I will for him to remain *until I come*, what is it to thee?'" So we have an encouraging reference to that blessed HOPE, which is never to be put beyond our lifetime. Only when the LORD gave a special revelation, were any to expect to die. And it is remarkable that the saying of verse 22 went abroad evidently more than that of 18, that the redeemed may not think "My LORD delayeth His Coming." The added authentication of John 21. 24, 25 manifests the loving concern for the truth in those days, among the people of GOD. Oh that it may be ours now, in the tender yet powerful working of the HOLY SPIRIT. So will these proofs of a Divine plan in Scripture help and cheer us, amid the darkness, to His glory Whose Name we bear.

—♦—
Affectation is not affection for truth.

Trite forms of confession are not often contrite.

"Saying prayers" is very different from praying prayer.

The Gracious Presentation of the Truth.

IT is recorded of one that when he once heard another had spoken concerning hell, he asked the question whether the ministry was carried through tenderly. We *need* to emphasize much the wrath of GOD, (and the questioner himself left behind a most affecting hymn, telling of the wicked calling on the rocks and hills to fall)—but there is an *equal need* for tenderness. Temperaments hasten to extremes: hence the importance of holy balancing, to hinder this madness of heart.

But I am not *now* thinking of the presentation of truth to *unbelievers*, but to those who profess the precious and worthy Name of the LORD JESUS. Often differences among such are accentuated by faulty onesidedness, and impatient over-statement of portions of GOD'S own precious revelation. Thus there is really *misrepresentation*, and the doctrine of GOD our SAVIOUR is not *adorned* in all things. This ought not so to be.

One illustration may be taken. Not a few who really seem to love the Appearing of the LORD have been led astray by the attractive belief that His Coming is before the tribulation. Trained to this theory, if I may so call it without wishing to offend, they are inclined to regard all others as *failing* to look for that Blessed Hope, and to express this in a way that seems unkind. Mutual misunderstandings and recriminations often cause actual bitterness, whereas it is well-pleasing with GOD that His people should dwell together in unity (Ps. 133), and surely this should be sought with spiritual concern.

It cannot be gainsaid that there are faults of manner on both sides, which hinder the prayerful study of the subject. Is not this grievous? Those whose belief concerning the tribulation recognizes Matt: 24. 29-31 *as a present and heavenly hope* have been in an almost crushed minority, and there has appeared among some such a tendency to speak of prophetic subjects disproportionately, and to *attack* those who can give no Scripture for their conception of a different order of events. "Let brotherly love continue," in manner, is an ever needed exhortation, though we should not yield one hour to error, nor allow idleness from contending earnestly upon the faith.

It is easier than we realize to esteem ourselves, and *despise others*. But if we *think* that we are something, and that we know, there will be a solemn awakening. Who are willing to come together in heart-brokenness, not acknowledging sects or systems or titles of men, in view of the Judgment Seat of Christ,—to ponder before GOD His revealed plan, and to desire mercies of Him concerning that which seems to have been made, a secret (Dan. 2. 18), by tradition and by the lack of childlikeness and disciplelikeness among us! Surely the HOLY SPIRIT is a REALITY, and we may expect much, if we are low enough and quiet enough to receive much, and all to the praise of the glory of the grace of our gracious GOD.

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"Himself."

MEN SAID :—

(a) That CHRIST made HIMSELF equal with GOD (John 5. 18, see 8. 53, 10. 33). "We know" that He, Who was GOD, had become a MAN.

(b) "He saved others, HIMSELF He cannot save" (Matt. 27. 42). In one sense, this was wondrously true.

His Wonderful Love is Seen in the Following Verses :—

(a) "Who gave HIMSELF for our sins" (Gal. 1. 4).

(b) "The SON of GOD Who loved me, and gave HIMSELF for me" (Gal. 2. 20).

(c) "CHRIST . . hath loved us, and hath given HIMSELF for us" (Eph. 5. 2).

(d) "CHRIST loved the church, and gave HIMSELF for it" (Eph. 5. 25).

(e) "Who gave HIMSELF a Ransom" (1 Tim. 2. 6).

(f) "Who gave HIMSELF for us" (Tit. 2. 14).

(g) "He offered up HIMSELF" (Heb. 7. 27).

(h) "Who offered HIMSELF without spot to GOD" (Heb. 9. 14).

Our beloved LORD not only gave up His glory, not only showed *such* deep affection, but actually gave, beyond all possessions, HIMSELF, for the worthless ones given to Him (see Matt. 13. 44-46). In accord with this, He "made HIMSELF of no reputation" (Phil. 2. 7), but "humbled HIMSELF" (Phil. 2. 8), and "glorified not HIMSELF" (Heb. 5. 5). "Herein is love."

THE PRESENT AND FUTURE.

Now His redeemed are "in HIMSELF" (Eph. 2. 15). Soon the result of His work shall be seen, for He will

(a) "Present to HIMSELF a glorious church" (Eph. 5. 27).

(b) Have completely purified "UNTO HIMSELF a peculiar people," a people around Him, eternally preserved (Tit. 2. 14). It is noteworthy that *both* of these passages first tell us that He gave HIMSELF.

"WHAT MANNER OF PERSONS" saved ones should be, in the power of the HOLY SPIRIT.

"A Friendly Attitude to Evil."

THOSE who love the LORD'S Name, and who *would* depart from iniquity cannot be too careful and prayerful as to *holy* separatedness. *Contact causes defilement*, and though we do not wish to be occupied with a mere dread of this, surely, if we are occupied with CHRIST, we shall be concerned lest we dishonour Him. It is easier to be identified with sin than most think. We remember the words of 2 John 10, 11 : the one who greets a teacher of evil is a partaker with him.

It is a grievous sin to put charity before CHRIST. Nor is *this*

charity genuine (1 Cor. 13. 9). Well is it if we feel *our own* failures, but these afford no ground for overlooking those which we sadly and humbly *see* in others. Fear of man, love of association, and natural laziness often lead to a spirit of unkind broadness and pseudo-affection, which is not the mind of CHRIST. The psalmist rightly *hated* evil thoughts, and it is our privilege and responsibility to remember and to illustrate wondrous words concerning the LORD JESUS, "Thou hast *loved* righteousness, and *hated* iniquity" (Heb. 1. 9). How can we form any friendship with those who are still in the guilty world which crucified our LORD? How can we smilingly characterize as "small" the unity for which He prayed, and which will be manifest when He shall see of the travail of His soul? It prevents not from reproving, that we held the errors once. We must go softly all our days, for we have nothing whereof to boast, but we cannot excuse sin because we *lately* shared in it. This would be a lack of holy sternness toward ourselves, and linked with indulgence. Every man is not entitled to his opinion. GOD hath spoken.

Ah, but some will condemn this attitude because it seems to *them* Pharisaic. Nay, the Pharisees could unite even with the Sadducees against our adorable LORD. Definite sternness, *in the HOLY SPIRIT*, against sin naturally includes much *self*-judgment, and is actually the reverse of Pharisaic. And we dare not yield to others in this. Let our reputation be lost : let us be deemed uncharitable, let our actions be misconstrued :—we shall stand one day before the Judgment Seat of CHRIST. All painful attacks should cause us to search our hearts, and to deal with any *evil* accompaniments of a right principle, and *evil* mannerisms, but nothing should be powerful to draw us aside from a *real* hatred of sin, and a *refusal* to be identified with anything, whether in doctrine or practice, which we see to be against the will of the LORD. May it be ours to continue in prayer, and to watch in the same with true thanksgiving for the light which GOD has given, on these matters, in His words of Truth, that we may bring Him glory in the midst of a ruined world, looking for that Blessed Hope, when we shall be freed from temptations to sin, and finally know an eternity of glory into which sin will not be able to intrude.

Cleverness without wisdom is a child-pleasing bubble.

Some know little of GOD'S holiness. Can it be surprising that they know little of sin, and overvalue their own holiness? Isaiah 6 and Rom: 7 are often forgotten. *If* we walk in the light, the blood of CHRIST *keeps on* cleansing ; therefore something needs cleansing even when we are in that close communion.

The saints of old knew intense devotion : laxity is easy, the love of many still waxes cold, but our living LORD is the Same to-day, and our hearts should overflow with gratitude, and obey readily, that GOD may be glorified.

Hymns for Believers.

Amazing God's love, on sinners bestowed,
Free grace from above, removing our load,
Revealing salvation, through Christ's blood out-poured,
For our condemnation was borne by our Lord.

How great was the grace, that He deigned to die,
And none can displace when He has brought nigh:
Free pardon is given, and life is made sure,
Our all is in heaven, and all will endure.

What gratefulness now our glad hearts should feel,
And gladly avow the blessings are real:
How holy and tender each saved one should be,
True service should render, from judgment set free.

How bright is the Hope, for our Lord will come back,
Why then should we grope, and His joyfulness lack?
If we have salvation, all things are made ours,
Henceforth adoration befits ransomed powers.

How glorious the goal, our Saviour to see,
Redeemed as a whole, from failure quite free,
For ever and ever in fullest accord,
Where nothing shall sever, to be with our Lord.

Shall we not glorify the Name
Of Him Who took our sin and shame?

Shall we not tell of His free grace?—
Soon to behold Him face to face!

Shall we not glorify His Name,
Whose wondrous love to sinners came?—

Who suffered in our room and stead,
And lives for aye, our risen Head!

Shall we not glorify His Name?
Shall we not make His joy our aim?
Shall we not seek to please our Lord,
Our will with His in true accord?

Shall we not glorify His Name?
All other objects would we blame,
Redeemed by blood we want to be,
Our gracious Lord, alone for Thee.

It is a wondrous thing to know
The lovingkindness of our God,
To be His children here below,
Made near to Him by precious blood.
Redeemed from *wrath*, for ever saved,
Though lost by nature, and enslaved.
How great the work which God hath wrought,
The lost are found, the dead are "raised."

The worthless with all merit bought,
That He may be for ever praised:
No longer slaves, but now set free,
We would His happy servants be.

No human power could meet our need,
All human methods fell and failed;

But God in mercy deigned to lead
That we might see how grace availed:
Quickened and humbled we could see

The precious work which made us free.
And now our prospect is so vast—
We look to stand before our Lord!

Why should we live with eyes down-cast
Mid such a hope—His own sure Word?
We look for Christ, earth's tinsel pales,
And o'er our doubts His love prevails.

Sufficient is His grace each Day.
We know His Name, we feel His power,
"Lord Jesus, come," His own would pray,
Upheld by Him each passing hour.

What persons we on earth should be,
Predestined soon our Lord to see.

Out Father we would glorify
Thine ever glorious Name,
By grace for evermore made nigh,
And owning thus Thy claim.
Chosen in Christ ere earth was made,
And then in Christ redeemed,
Our penalty for ever paid,
And worthless ones esteemed.

Born of Thy Holy Spirit now,
And seeking things above,
In Thy glad presence would we bow,
And thank Thee for Thy love.

Fix Thou our eyes on Christ's return;
For Him, by grace, we long;
His will we would each day discern,
His statutes be our song.

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"Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." Prov. iii. 5, 6.

A Word of Introduction.

"AS for GOD, His Way is perfect." *Whether in salvation, or worship, or revelation, or judgment, this is true. Our experiences are sometimes painful, but He cannot make one error. No temptation will be too great: no difficulty too hard. As believers realize this, they will be spiritually encouraged, and to urge to such acceptance of the gracious authority of our GOD is this magazine sent forth. Any who "differ" are prayerfully asked to ponder, that He Who caused 1 Cor. i. 10 to be written may wondrously cause it to be illustrated, in the power of the HOLY SPIRIT.*

Godly Separation Distinguished from Counterfeits.

WE cannot be too concerned to adorn the doctrine of GOD our SAVIOUR in all things. Holy separatedness unto Him (Ps. 4. 3, Heb. 13. 13) is not Pharisaic exaltation of self (Isa. 65. 5). If we allow anything of this spirit, we dishonour the Name of the LORD.

Nor is it a disregard for the state of others. We do not hold back from voting because we care nothing as to men. On the contrary, our concern is for their *eternal welfare*. It becomes those who are the LORD'S people, and who stand outside usual arrangement, to be very earnest, lest there be any suggestion of indifference. If we do less for our LORD than the men of this world for their "party" and its leaders, we disgrace His worthy Name.

Nor is godly separatedness a setting forth that spirituality can only flourish in the life of a recluse. Enoch walked with GOD amid home ties, and Noah in an earth filled with violence. We should not

seek out Sodom, and sit in its gate, but if GOD has saved us in a city which suggests Sodom and Egypt, we cannot hasten away unbidden. True, we should be apart from the present-day excitement of gain-getting, nor should we engage in its "questionable" practices, nor should we complain if we lose and suffer wrong, nor should our hearts be so attached to anything of earth that we are unprepared for the days of Rev: 13. 17, but it is ours to please GOD "in the midst of a crooked and perverse generation," among whom we "shine as lights in the world, holding forth the word of life" (Phil. 2 15, 16). The LORD does not always allow the wilderness lodging place (Jer. 9. 2), and if we were alone, we should still have the flesh and evil spirits, against which to contend. Life unto the LORD is not easy anywhere, but our Heavenly FATHER giveth more grace, and the HOLY SPIRIT works wondrously.

Thus we have sought, the LORD enabling, to distinguish godly separatedness from its sinful counterfeits. May it be ours next, as the same LORD strengthens, to illustrate the reality, and not the imitation. So shall we bring honour and glory unto Him Who has chosen us, that we may not be *entangled** in the affairs of this life (2 Tim. 2. 4), but ever setting our mind on the things that are above, where CHRIST is (Col. 3. 1. 2).

"This Liberty of Yours."†

THE whole context needs prayerful perusal. "I can do that," says a believer, "with a clear conscience," and by the word "that" points out some action which grieves other brethren in CHRIST. You remonstrate quietly, in the Name of the LORD, and the answer comes to this effect—"If you will put yourself under a yoke of Judaism, I am free." Beloved friends I write plainly, for such sin is not uncommon. Lack of love assumes the garb of concern for dispensational freedom. Be warned of sin when it looks most spiritual: it can dress up in sheep's clothing.

"Ah," you say, "But *where* are we to draw the line?" This question implies a hidden thought—"You pain others sometimes, therefore you cannot reprove *me*." But two wrongs cannot make a right. The "drawing of the line" in Christian living is not a matter of speculation, but of closeness in a daily walk with GOD. *Perception* of His will is continued spiritual exercise (Heb. 5, 14). "But what one calls wrong, another says is right, and whom am I to believe? The HOLY SPIRIT has solved your problem. Remember the "weak." Give up your own wishes, and comforts: you cannot give up so much as your LORD. The writer would address himself even as

* "Entangling" would be a deeply important subject for prayerful meditation. Many living ones are *ensnared* (2 Tim. 2. 26 marg.); Satan is so subtle. Let us watch and pray, lest we be overtaken in a fault, lest we enter into temptation.

† Literally "Your *authority*": the verb from the same root is used where God's servant says "All things are *lawful*."

others, for in many things we all do offend, and this is said not that sin may be excused, but that we may be humbled. Look at the precious words of 1 Cor. 8. 8. The suggestion is, that if anything is commanded we should do it, but otherwise it does not commend us to GOD;—let us, therefore, lay it aside, rather than wound one saint's conscience.

"Always giving up." Yes, how precious thus to live in the Name of the living LORD Who said "Love one another." If our attitude utters the complaint "What a weariness is it!"—how much dishonour we bring on His worthy Name. Why should we hesitate to lose? We brought nothing into the world, and own nothing. It is of the LORD's mercies we are not consumed. It may be painful to give up, but it is blessed to give up *for Him*.

May I illustrate by one or two examples? Some feel themselves at "liberty" to travel in conveyances on the LORD'S Day. Others, who are equally His, realize that witness to the world is thereby *hindered*, and likewise a true stress on the separatedness of GOD'S people, and on the use of the first day of the week. Now it is easy to condemn this attitude as "Puritan-legalism" and "narrowness." The *first* point is this: can Scripture be found to *command* such travelling? If not, it is fitting for all the LORD'S people to stand aloof. Any "liberty" of theirs otherwise is *wounding brethren for whom CHRIST died*. There are few commands which are so manifestly comprehensive as Rom: 14. 19, few principles so quickly heart-searching as Rom: 14. 21. It is only an unhealthy selfishness which limits their application. May the LORD lead us to gladly obey.

The same thought comes into prominence in connexion with intoxicants. The *character* of the wine is not the *only* consideration. To some of us, it is remarkable that fermented wine is made a type of the sinner's blood (Isa. 63. 1), and that CHRIST expressly excluded it from the LORD'S Table, by the *time* when He arranged it, and the *word* which He used (the generic term "wine" does not occur in this context in Scripture, but often in human conversation). We deeply feel that ferment is suggestive of corruption and evil, and is not GOD'S original provision, but an alteration which is only bad, and linked with sin's entry to this world. We cannot believe there would have been destructive ferment had not Adam sinned. And the LORD has *not* commanded intoxicants: will His own indulge themselves, pain their brethren, and, perhaps, lead some weaker ones to harmful companionships or excesses, simply because self criticizes the removal of its liberty? Ah, beloved friends, it is well to test our love, lest it be only in word and tongue (1 John 3. 18). Let us lay aside every weight. Let us doubt ourselves, and, in the HOLY SPIRIT'S power, glorify our GOD by cheerful unworldliness till we see Him Who so readily and lovingly gave up all for us. May His love constrain ours, and may we not proudly call this constraint (2 Cor. 5. 14). It is idle to say "Others should not be so weak: if they become drunkards they were never the LORD'S own." Such brutal logic denotes a heart out of harmony with the LORD,

and His honour. If it has entered our minds, let us confess our sins, and let not fear of *misrepresentation*, as if we were linked with the temperance brotherhoods, the unwarranted pledges and lodges of to-day, draw us back when our LORD'S love summons to holy subjection of any wishes, which hinder in the one object of a devoted life.

The Theory of Salvation.

ALAS, it is possible to know the theory of salvation, to recognize that CHRIST died instead of guilty sinners, and yet never to have personally passed out of death into life. How awful to be exact in doctrine, yet realizing not "the power of GOD unto salvation." What avails ability to speak of the everlasting love GOD has shown, if there is no real *resting in* that love? Do not misunderstand me. GOD may use knowledge before salvation to be very helpful afterwards. It is in His lovingkindness that He works thus oftentimes, for vessels of mercy. And it is well that children of GOD should be acquainted with the method of grace, if I may thus term it, that they should acknowledge "Salvation is of the LORD," apart from any merits, even by the free will of Him Who is Great in counsel, and Mighty in work. Believers should be accurate. "Election," and "righteousness imputed," and "atonement by blood" should be more than mere words to them, but they should also be able to say what such precious Scriptural words signify. What I would seek to show now is the vanity of merely theoretic acceptance of GOD'S most gracious plan.

THE FACT OF SALVATION.

When any are led, as the taxgatherer of old, to see their lost estate, and to cry for mercy, they are brought into the family of GOD. True prayer for salvation is by the quickening and inworking power of the HOLY SPIRIT. The fact of a real salvation, even in this life, is very wonderful (Eph. 2. 8), and there is also an approaching climax, when body, soul and spirit shall be in glory before Him Who died for the unworthy. The glorious fact of salvation cannot be explained by bare and human reasoning. It is a mystery, in the Scriptural use of that term, but the words of GOD remain—"If any one is in CHRIST, there is a new creation."

THE JOY OF SALVATION.

David desired the *restoration* of the joy of GOD'S salvation (Ps. 51. 12). How many since his day have been in places of safety, but without the happy realization which GOD sets forth, particularly in this dispensation, as the privilege of His own. Why is this? Ignorance is largely accountable. We need to emphasize that when GOD saves, in His uninfluenced grace, He draws and receives the poor, guilty sinner, and accounts him absolutely righteous. Sins and iniquities are remembered *no more*. The work of GOD is entire. No human language can show it, but GOD acts in perfectness as GOD.

Then should we not possess *our possessions*, and live beyond changing earthly circumstances? Let us seek His enabling so to do.

But other sins besides ignorance may hinder heavenly joy. The LORD JESUS said "If ye know these things, HAPPY are ye *if ye do them*." Here is an important principle. We all lose something of *this* happiness. Our beloved LORD, the perfectly Obedient One, was anointed with the oil of gladness above those who in mercy have a share with Him (Heb. 1. 9). May it be ours to have an ever *increasing* delight, by the HOLY SPIRIT'S power, in that free grace which was and is complete, and altogether without our obedience, or preparation, or help! Thus shall we glorify our GOD; and He seeks *spiritual* worshippers.

A Darkness Which May Be Felt.

"And there is become to you the vision of everything as the words of the sealed book, which they will give to one knowing the book, saying, Read, I beseech thee, this: and he said, I am not able, for sealed is it. And the book is given to one which knew not a book, saying, Read, I beseech thee, this: and he said, I did not know a book." Isa. 29. 11, 12.

THE awful condition here pictured is very real. And of whom is the prophet speaking? *Not* of Gentiles, but of the nation of Israel itself. Here is GOD'S judgment (verse 10) on the sin of *outward* religion (verse 12). Ah, my friends, as with the heathen, as with *professing* and so-called "christians," there has been with you much "*form* of godliness," but have your *hearts* been truly acceptable to the LORD? Do not think I write thus because I *wish* to complain. Oh that GOD might show you the sad state, that you might *escape* from it. Read the solemn chapter before us. You know how often you have uttered *words* in prayer without the heart. How angry a righteous GOD must be at such sin—even from His once so-favoured Israel. Look too at your Talmud, at your traditions. Do not think they *must* be right. The Judaism of to-day is like the nominal christianity of to-day,—a false imitation of that which GOD set forth. Thus you believe *one* counterfeit, and attack *another*. But, thanks be unto GOD, there is a reality. And the LORD waits in mercy, and still saves.—"And therefore will the LORD wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you: for the LORD is a GOD of judgment: blessed are all they that wait for Him." (Isa. 30. 18.)

But do not despise His waiting. Do not imagine "all is right." You know it cannot be, without temple, without true sacrifice, without land, year after year. Hosea 3. 4 is being fulfilled.—"For many days the sons of Israel will abide: there is not a king, and not a prince; and not a sacrifice, and not a pillar; and not an ephod, and teraphim." Each first one of these pairs suggests GOD, the latter *open* idolatry. You are without both, mark how the next verse continues—"Afterwards." Is it not *time* to seek the LORD?

A Leaflet to be circulated among the nation of Israel, "if the Lord will."

"Afterwards will the sons of Israel return, and seek for the LORD their GOD." *Then you are not seeking Him now.* "O Israel, return unto the LORD."

Is it not sadly true that your fear toward GOD is to-day taught by the command of men?—"Wherefore the LORD said, Forasmuch as this people draw near with their mouth, and with their lips do honour Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men." (Isa. 29. 13).

You cannot find Scripture approval, for example, of *your* way of keeping the feasts, nor of welcoming on the Day of Atonement those whose religion is limited to that day—the law commanded *entire separation* from sabbath breakers—and so forth. Then, dear Jewish readers, *you* have made the words of GOD of none effect by your traditions, and many other such like things ye do. To say nominal Christians are as bad *will not save you*: if they are, GOD is righteous to deal with them also. How do *you* stand before Him? Do not put aside the question.

And this heart-searching passage in Isaiah takes away a special form of pride. When we come forth to declare to you a MESSIAH Who has been *rejected* and *crucified*, of Whom the law and the prophets alike witness, you reply "We have our teachers: how can you explain to us our book?" Ah, my friends, GOD has foretold that the book would BECOME sealed to YOU (ותהי לכם).

Here is a prophecy. If you deny it, you deny GOD. If you accept it, you deny yourselves.

But is there no hope? Is darkness to settle down for ever? Nay, if any are brought in mercy to see themselves *lost*, then GOD will make known the *true* fear of Himself. The vision shall become unsealed, for MESSIAH is the KEY. Apart from Him and His death, the sacrifices would be vain. Apart from Him and His death, Isaiah 53, and Daniel 9, and Zechariah 12, are mysterious. But through His blood of atonement, which GOD *gave* (נתתי, Lev. 17. 11), there is everlasting life, and there is the knowledge of GOD. Oh that it may be your privilege to acquaint yourselves with Him, and be at peace—to *meet* Him over the blood-sprinkled mercy-seat, and then to *walk with Him*.

Welcome to the MIGHTY GOD of Jacob, by that one Atonement of which all the blood of bulls, goats, heifers and lambs can show a faint picture. Welcome by MESSIAH'S blood, if you are ruined sinners. None other claim, none other hope exists.

The vastness of GOD'S grace is beyond measure: the multitude of His redeemed beyond our counting. Surely we should admire the parts of His ways which we behold, thanking Him for eyes which see (Matt. xiii. 16.). "O the depth of the riches both of the wisdom and knowledge of GOD." (Rom. xi. 33-36).

Correspondence welcome.—Percy W. Heward. BIBLE STUDY CENTRES:—61, Upton Lane, Forest Gate, E., 43a, The Broadway, Walham Green, S.W. Also "Rosemond," Bede Burn Rd, Janow-on-Tyne.

Mistaken for Egyptians.

IN Exodus 2. 19 we find that Moses was thus regarded. Nor is this a surprise. He had lived for 40 years at the court of Pharaoh, and may have still had certain elaborate clothes, belonging to His exalted position. Ah, it is wonderful when we realize GOD'S plan. One brought up to middle manhood in the palace nevertheless chose the despised people of Israel, to whom he was akin. But a Greater than Moses left greater glory for the worthless, whose kinsman-Redeemer He deigned to become (Rom. 8. 3).

In a solemn moment, when GOD graciously gave His dear servant much wisdom, Paul was thus addressed "Art not thou that Egyptian which madest an uproar, and leddest out into the wilderness four thousand men, that were murderers?" It is not pleasant to be thus misrepresented, and there was something of chastisement in this, as the apostle's temporary alliance with ceremonial Judaism led up to the experience.

But, beloved friends, may not many who bear the LORD'S Name, be easily mistaken for Egyptians? They act as men of the world. They do not show their dependence on the precious blood of the LORD JESUS. They do not confess His Name at all times and in all ways. Chosen out of the world, or professing to be among a people so chosen, they do not adorn His doctrine. May it not be that we too sometimes fail thus? Ah there is need for heart-searching that, in the HOLY SPIRIT, we may make manifest our heavenly calling and live to the praise of the glory of GOD'S grace.

The Holy Scriptures.

"The Holy Scriptures, which are able to make wise unto salvation through faith which is in CHRIST JESUS." (2 Tim. 3. 15.)

For the Holy Scriptures, LORD, accept our praise,
Fixed are they for ever, guide in this world's maze.
May we search them daily, mid the noise and din,
Hide them in our hearts, LORD, keeping us from sins.

May the Scriptures daily be our chief delight,
As we seek Thy mercy, walking in Thy Light,
For Thy truth is wondrous, changeless, and complete,
Sweeter far than honey, lamp unto our feet.

May we search the Scriptures, more and more alway,
Follow on to know Thee, and Thy words obey,
May Thy saved ones love them better far than gold,
For Thy truth is settled, founded, LORD, of old.

Through the Holy Scriptures Thou dost teach and guide,
Show to us Thy goodness, when, in wisdom, tried,
Thou dost make us wiser than our foes around,
For the Holy Scriptures still with us are found.

Hymns for Believers.

"Mighty in the Scriptures,"

Lord, we want to be,
So that we may witness,
Witness faithfully.

In Thy power convincing
Jew and Gentile too,
That Thy Word is living,
Changeless, pure and true.

"Mighty in the Scriptures,"

May we ever be,
"Mighty in the Scriptures,"
Mighty, Lord, in Thee.

"Mighty in the Scriptures,"

By Thy wondrous power,
Growing in the knowledge
Of our Lord each hour.
In Thy Word delighting,
Searching day by day,
We behold its fulness,
More and more alway.

"Mighty in the Scriptures"

May Thy people be,
With Thy Word abiding
In them constantly;
And Thy glorious counsel
May they now declare,
Serving, waiting, suffering,
Glory soon to share.

Upheld by God's almighty love,
Enabled daily from above,
We seek, by grace, His paths to tread,
Christ is our Saviour and our Head.

Upheld:—and therefore well *sustained*,
For *cov'nant* love has e'er remained;
And God will never change His will,
Nor fail His promise to fulfil.

Upheld:— though *men* would cast us
down!

Cheered by the promise of a crown,—
If faithful to our absent Lord,
And cherishing His faithful Word.

Upheld:—no boasting can we make,
'Tis *grace* that God will ne'er forsake:
Our pride is vain, for what were we,
But sinners rescued graciously?

Upheld:—the glory is the Lord's,
Each saved one's heart in this *accords*:
Upheld by grace would ever show
The wondrous love we ever know.

Made near by grace, our God, to Thee,
We would adore,
And would Thy gracious working see,
Christ's merits are our plea,
For evermore.

'Tis wondrous that redeemed we
Thine own, in love, [stand,
Upheld by Thine almighty hand,
And looking toward a heavenly land,
With hopes above.

Our God and Father now,
We would before Thee bow,
Saved by Thy grace:
Made to be Thine alone,
We would Thy mercy own,
Though all its heights unknown
We cannot trace.

Thou didst Thy people choose,
Thou—Thou wilt never lose!
Such is Thy love!
Christ for the worthless died,
On Him we are relied,
In Him we would abide,
Till led above.

Thou dost to us reveal
Grace more than heart can feel,
Or mind can know
Grace boundless as the sea,
Grace ever full and free,
Grace holding constantly,
Ne'er to let go.

Thou art the Same alway
Thou wilt not cast away,
Thou lovest still.
Christ for His people pleads,
Thy Holy Spirit leads,—
Grace meeteth all our needs,—
And ever will,

Alone, yet not alone!
Sustained by sovereign love,
And never left to mourn, and moan,
Forgotten from above:
Upheld, by grace, upheld each day,
And never to be turned away.

Alone, yet not alone!
The trial is not too great;
Our Lord a vaster strain hath known
Amidst men's sinful hate:
Why should we murmur, and des-
pair?
His suffering ones His throne shall
share.

Alone, yet not alone!
Affliction ne'er exceeds!
The Lord beholds, with love, His own,
And meets their painful needs:
The fire refines, the toil is best,
Preparing for a glorious rest.

Alone, yet not alone!
And thankful for the rod,
Since all is well, in mercy shown,
To children of our God.
Taught by the Holy Spirit now
Unto our Father's will we bow.

Alone, yet not alone!
And still by grace upheld,
Light for the righteous now is sown,
Let each complaint be quelled.
A living God will always live,
And all things to His people give.

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The STUDENT of SCRIPTURE.

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"I will worship toward Thy holy temple, and praise Thy Name
for Thy lovingkindness and for Thy truth: for Thou hast
magnified Thy Word above all Thy Name." Ps. 138. 2.

A Word of Introduction.

BY the grace of GOD we can say "*Hitherto hath the LORD
helped us.*" In GOD have we confidence for the future:
*the flesh profiteth nothing. With a desire that He may be exalt-
ed is the literature sent forth, and those who realize His gracious
teaching thereby are earnestly asked to correspond, that, in view
of the Coming again of the LORD JESUS, those who love His
Name may love one another more and more, and be ready to lay
aside every weight which hinders. How much depends on prayer,
that He may be honoured in the simple acceptance of HIS way,
and the hatred of self's opinions.*

Apollos.

THERE are many lessons in the lives of GOD'S servants brought
before us in Scripture. Indeed He has recorded them for *our*
instruction, and His selections from history are perfect. No man
could have written one chapter of GOD'S precious book: not only
have we exact language, but *perfect* inclusion and *perfect* omission.
How thankful our hearts should ever be.

Apollos, whose name sadly suggests "destruction," was a Jew by
birth, on whom GOD in mercy laid hold. He was born at Alexandria,
a centre of mystic thought, full of corrupting influences, both *before*
and *after* the LORD JESUS came into this world. Thus the name of
the city is not mentioned in vain. We notice once more that where
sin abounded, grace super-abounded. In like manner, we find a
church in *Babylon* itself (1 Pet. 5. 13). And it is probable that in

the eloquence of Apollos, which Satan misused, and in certain acts of after-life, we see the *results* of upbringing. Not that early habits are everything. The saved ritualist may put aside all *human* forms. But we do need to pray for *grace* not to be partially enslaved by the effects of our early surroundings, and we must not forget our privilege and responsibility now, in the matter of training any young ones committed, in the LORD'S love, to our care.

The character of Apollos is largely seen in Acts 18. 24-28. He was an able man, who delighted in the Scriptures, and who was marked by real earnestness and fearlessness. He was fervent in *spirit*, i.e. there was no lukewarmness, but a boiling heat. Oh that we may imitate him in this zeal: even as he imitated CHRIST.

But the HOLY SPIRIT, while recording much that is favourable, never flatters (cf. Rev. ii, iii). Apollos was not *fully* instructed. Yet, by grace, he had the spiritual wisdom to receive *further* help even from a *less-educated* tent-maker and his wife, as I think we may assume Aquila and Priscilla to have been. Not that they were "ignorant": knowledge of GOD is *truly* education. But probably the Alexandrian student was mentally beyond these dear servants of GOD. Aquila is never specially said to have exercised gifts or received office in an assembly. I do not say he had no share in these things: a gathering was often found in *his house*. But the omitted particulars concerning him shew clearly a man of quiet background service, never pushing himself forward, and perhaps more ready to risk his life than to give an address (Rom. 16. 4). But he did not shrink from aiding another when brought across his path. And the fellowship of Priscilla is beautifully emphasized. Thus we have a Scriptural home. May there be *many* such.

And so Apollos was helped forward, that he might know the baptism in the SPIRIT into the one Body. But when he had received this fuller light, his energy asserted itself and quickly led him to Corinth. Acts 18. 27 implies that the wish was *his*, and possibly that the brethren did not concur, though they lovingly introduced him to their fellow saints. And then GOD'S mercy is seen again. For he proved helpful to believers in Greece, and witnessed to the Jews as well. His acquaintance with the Scriptures is again emphasized as most important, and his conversation was full of CHRIST. Not that these facts prove he was in the line of the LORD'S revealed will. If GOD only used us when our plans were perfect, how little should we be used! The hints of this passage are indeed heart-searching.

The consequences of personal impetuosity appear to be marked in *several* ways. First, Apollos did not meet Paul (19. 1), and he passes off the history in the Acts. How precious a fellow-labourer he might have been. But he went *alone*. Secondly, if he had stayed at Ephesus too briefly, he remained at Corinth too long, and unintentionally drew a party around himself (1 Cor. 1. 12, 3). Nor can one think that the words of Acts 19 introduce the next narrative without much solemn teaching.

Every word of GOD is pure gold, and *full* of lessons. Why should

Apollos be mentioned at all in 19. 1? Are not those found at Ephesus, acquainted, like himself at first, only with the baptism of John, the fruits of his ministry, and yet *left* without the further blessing he had learnt by grace to value? Zeal is precious, but we need much quietness, and thoughtfulness, and godly order in the HOLY SPIRIT. It would seem that while Apollos was unwittingly injuring some of Paul's service at Corinth, the latter was used of GOD to deepen the former's work in Ephesus. How necessary to be guided by the LORD, how intent should we be to know His purpose.

1 Cor. 16. 12 gives a solemn sidelight. The same self-decision as in Acts 18. 27 is, I believe, again before us. And so Apollos is not, as Timothy and Titus, one of Paul's special fellow-labourers, though dearly beloved, and, in the mercy of GOD, brought *at last* not to be so independent, but to work *together*, though in a secondary position, because, it may be, of *delay* in learning this part of the LORD'S will (Tit. 3. 13).

Ye Know Not What Manner of Spirit Ye Are Of.*

WE need to search our ways. It is natural to show resentment. Even zeal for the truth, and against evil, may be unspiritual. Much controversy is dangerous. Often the words should ring in our ears—"Why do ye not rather take wrong?" The "wrong" of being misunderstood and misrepresented is painful, but our beloved LORD went through more for us.

It is, comparatively, easy to lay down the literal sword. We do not imprecate our judgments on poor rebellious sinners, though fully approving of GOD'S righteous and nearing wrath. But we must go further. It is not ours to right a ruined world. We must be patient, gladly patient, stablishing our hearts for the Coming of the LORD draweth nigh. The attitude of contempt for the ungodly, and which refuses to weep over Jerusalem, is not in harmony with Him Who came to seek and to save that which was lost.

Ah, we know not of what spirit we are, and moreover, remain ignorant of the character of this dispensation of forbearance, if we show any anger against those who oppose themselves. Let us be despised,—not that we seek this for self-satisfaction (see 1 Cor. 13), but out of love to Him Who is *still* despised. What if the world maltreats us? To tribulation are we appointed. But have we no rights? None, in earth's law courts where our LORD was crucified. What then? Let us commit ourselves to Him That judgeth righteously. He surely continues to say "I have seen surely seen." "My soul, wait thou only upon GOD." "He That shall come will come, and will not tarry."

* The manuscript controversy concerning these words does not affect the application of "the gentleness and meekness of Christ" in this article.

What lives of godly concern for the lost ours henceforth should be. What holy gratitude for undeserved deliverance from real wrath. Boasting can never befit a new creation in CHRIST JESUS. We cannot have any "Samaritans" on whom to look down, for by nature we were children of wrath even as others, and it is daily of the LORD mercies that we are not consumed, but are held in life, to the praise of the glory of His grace.

Controversy.

MERE "controversy" is very dangerous, for pride is very real. But the LORD'S dear people surely know that His gracious power is enough for every emergency. Oh how sad is our lack of faith. "Differences" among believers are allowed to flourish in the dark, or to be made the cause of bitter estrangement. Is not the HOLY SPIRIT sufficient to cause quiet reverence in quiet conversation, and, as a result, oneness of mind, to GOD'S glory? I am aware that we fail, but are not our failures because we do not really believe GOD'S might, and will, to deal with our mistakes? If two saved ones, as far as we can see, differ and alike claim discipleship, and appear to show it in many things, is it not time for a bowing down before GOD, that He may be exalted in bringing them together? I am not now speaking of those who, alas, deny the authority of Scripture, or who claim an inspiration personally. Believers who really acknowledge GOD'S truth differ! Surely the removal of the error—the sin—which *must* exist somewhere, should be our heart-longing. You may call this "controversy" if you will, but it is *not* mere debating. Nor is there the "contrary" spirit which the word before us suggests. Each saved one is in intense earnest to be removed from his mistakes, and to hold the truth. The Judgment Seat of CHRIST is too solemn for excused sin. And, beyond this, let us remember that we grieve our LORD, and forget His loving prayer, if in any way we are not "one."

"Ah," do you reply, "impossible"? Why should we speak excusingly of evil in this manner? The LORD'S hand is not shortened. It is true that Satan is mighty, but Greater is the One Who is in us. We feel so much of the spirit which at Corinth led to law suits that we are *afraid* to meet together, and to ponder why we are "opposed." One believer emphasizes GOD'S absolute election, and that the LORD JESUS died intentionally for His own, who were given to Him. Another, who bears the same Name, affirms that such were fore-known to possess some characteristics, whereby they turned to GOD, and themselves made CHRIST'S merits available. One who has been called out of death into life has also been called to know the wondrous fact that systems and sects of men are not in accord with the LORD'S mind. Another, who seems conscientious and earnest, clings to these, and believes in their federation. One who rejoices in that BLESSED HOPE feels that Scripture asserts the Tribulation will be the climax of tribulation for those in CHRIST

JESUS, and so looks beyond the future trials to the future glory, and by living faith, seeks to realize daily His Personal Coming and to love His Appearing more and more. Another regards this interpretation as a surrender of the saints' prospect. Can we be content for these things to go on? Can we be content that our *brethren* should differ? You may reply, dear reader, that these things have always been, and that men will prove the same, and this is true, but, in so speaking, you *deny the SPIRIT of GOD*. Oh let us emphasize, as the LORD enables, that the meek *He will guide in judgment*, and that, if, in *all* our ways, we acknowledge Him, *He will direct* our paths.

And one underlying thought of Deut:17. 8-13 seems very helpful. GOD would not permit allowed differences among His people of old (the testimony of Matt. 18. 15-20 is similar). But some problems seemed great. What could be done? Instruction was sought, and GOD used those who were *near* to Him. In the place that He chose the controversy was settled. "In CHRIST," and in the enjoyment of this position, there is the only lasting settlement now. Only when there is the attitude of worship can we hope for true blessing.

The Believer's Attitude as to Arguments with Infidels.

NOTHING in Scripture suggests GOD'S approval of *mere debating*. It is right to contend earnestly upon the faith (Jude 3), and we are told of right reasoning out of the Scriptures (Acts 17. 2), but we do not perceive in this the formal nineteenth-century discussion with *deniers of GOD*.

Furthermore, it is commonly the case that *spiritually uneducated* men are foremost in this wordy warfare, and bring disgrace on His Name, while they help to "wither" the spiritual life of themselves and others, if indeed they have been truly born from above. Oftentimes those who would be silent are led forward by tempting opportunities to attack foolish statements, and by the equally foolish taunts of those who affect to regard silence as cowardice.

Undoubtedly it is the mind of the LORD that His own should be able to give a *reason* of the hope which is in them (1 Pet. 3. 15), and should be able to guide perplexed enquirers—Jewish and Gentile—when oftentimes, it would appear that He has begun a gracious work. But let us ever remember, He is *not* dependent upon us. It is sinful to adopt *human* methods for that which is *GOD'S own work*. Fear for and care for our own reputation, moreover, is a miserably small thing. Shall ancient soldiers be commended for their self-restraint as a general determined, and shall we run unbidden, and thereby dishonour Him Whom we seek to honour?

Infidels have no ground in common with saved ones. A religious Jew *accepts* the Hebrew Scriptures, but those who refuse GOD are entirely apart. I do not mean that a Jew is nearer salvation: it is the SPIRIT That quickeneth. But Scripture methods make clear *how*

we should deal with an "orthodox" member of the scattered nation. We can produce nothing similar as to infidels. Shall we leave our vantage ground, to please such by a drawn conflict on theirs? We may exhaustively explain thereby man's lack of wisdom, but we cannot prove the Bible, or prove salvation, on the low level of human reasoning, inasmuch as "the natural man receiveth not the things of the SPIRIT of GOD."

But what shall we do, if interrupted or challenged in the midst of open air witness? Much depends on the "we." GOD does not call every one of His servants to the same publicity, or mode of action in service, though all should believe the same truth, and have the same love to the same LORD (oh that this may be so more and more!). Some might, in such an event, refuse to say anything, and quietly continue preaching. Others might offer their Bible asking the interrupter to find one mistake that could be charged on the Original of the book he attacked:—the answer to this is usually very lame, and a spur to more earnest testimony, which should earnestly follow. Others might plainly refer to the objector's *manner* (which, with his language, is usually at once indicative of an evil heart), and emphasize how the rejection of GOD leads in a saddeningly wicked path. Others might definitely speak to the person concerned as to his own soul, and the real beginning of his infidel attitude—often still remembered, amid a wish to throw off all the fear of GOD. Indeed, the same believer could, on different occasions, use all these methods, or those which are similarly GOD glorifying. But an argumentative attitude is often most harmful: the infidel is delighted if he sees an apparent concern for the safety of the Book. The very tendency to debate flatters him, and this is ruinous. The Ark of GOD will not be shaken unless we have it put on our own new cart. Let us show—I do not mean show off, or merely pretend—a real confidence in the words of the LIVING GOD; and the opponent of truth, though professing to see in this our fanaticism, will often feel himself discomfited, and realize we have something which he has not. As in prayer, so in this connexion, the shield of faith will quench all, the fiery darts of the enemy. And let prayer be mingled with all, that, in the HOLY SPIRIT, timing our actions, and led humbly, we may only glorify the Name of our GOD.

Arguing.

MERE "argument" is very dangerous. It is right to compare Scripture, with Scripture, and we read of "reasoning out of the Scriptures," (though all are not called, or equal, to the same service), but the spirit and habit of debating cannot be too earnestly put aside. Life is too solemn for wordy warfare. Affectionate concern for others cuts at the root of joy in a verbal triumph. The wish to controvert, and the natural delight in mental study, which are so closely associated with "argument," are not helpful spiritually. Those of us who are privileged to bear God's gospel to Israel, for example, need to be on our guard, lest we please that poor people, and almost flatter them, by wasting time in human attempts to explain and analyse the Triune nature of God, or His wondrous work in providing an everlasting salvation. "The natural man receiveth not the things of the SPIRIT of God." Let us proclaim the Truth in His power, and leave results with Him.

Typewritten Testimony.

BY the grace of GOD, and through the co-operation of one of His people, who is glad thus to serve Him, and fellow saved ones, quite a number of addresses, which the LORD has enabled, have been typewritten. A fairly complete list will, if GOD permit, appear in next issue of "Thoughts from the Word of GOD" (which we trust may always be prayerfully read). Meanwhile it may be said that the subjects include special addresses to Parents, and the following:—

The Mystery.

The One Body.

Help and Guidance,

(as to the LORD'S Hand in the History of His People and Work).

Supernatural Gifts.

Types from Nature.

The Righteousness of GOD.

The Coming of CHRIST.

The Use of Words to the Glory of GOD.

The Unveiling of Messianic Prophecy.

The Order of Words in the Greek Testament.

As we desire that these should be used "unto the LORD," those who love His Name, and desire to please Him, are welcome to borrow any for a week (without charge, though postage might be paid), but it is earnestly asked that great care may be taken, not to lose, or soil, or exceed suggested time.

61, Upton Lane, Forest Gate, London, E.

Hymn for Believers.

Drawn by grace that hath no end
To our God we humbly come,
And would thankfully attend,
Nor can thankfulness be dumb.
O the riches of free grace,
O the depth of God's own love,
Boasting has no room nor place,
We are quickened from above.

Never shall God's mercy change,
Ever shall that mercy last,
Never will He re-arrange,
Never will His love be past.
On His own that love He set,
And has granted heavenly birth,
Never will our God forget
Those whom He redeemed from earth.

How we should our Father praise,
How we should His grace declare,
In the Holy Spirit raise
Thankful hearts in thankful prayer.
'Tis by mercy we are free
From the endless doom of hell,
Christ hath died, and His are we,
Grace must every fear dispel.

As we watch for Christ's return,
May our love be never cold!
Shall His love toward us burn,
And our sins be uncontrolled?
O how vain earth's treasures seem
In the light of endless love:
Christ our Joy, and Christ our Theme,
We would fix our hopes above.

BIBLE STUDY CENTRES, 61, Upton Lane, Forest Gate, E. 43a, The Broadway, Walham Green, S.W. London. Also "Rosemond," Bede Burn Road, Jarrow-on-Tyne.

"IF THE LORD WILL." BIBLE STUDIES, UNTO THE GLORY OF GOD.

SUBJECT.	DAY.	TIME.	CENTRE.	REMARKS.
Acts of the Apostles.	Sat : †	8-9	Forest Gate.	With Notes on the Lord's Plan of Gathering.
Bible Geography, & Measures.	Mon : *	5.45-6.45.	"	And related Exposition.
Bible Structures with Spiritual Lessons.	Some Mon :	8-9.	"	EVERY Mon : some Scriptural Study.
Colossians.	1st & 3rd Wed :	8.30-9.15.	Bow.	Should be learnt "by heart."
Daily Verses etc:	Wed : *	8.-8.30.	Bow.	
Early Chapters of Genesis.	Thurs : †	8-8.45.	Forest Gate.	
Ecclesiastes & the Song of Songs.	Thurs : †	8.45-9.30.	"	Some Thursdays, Bible Outlines or Question Evenings.
God's References to Eastern Climate, & Characteristics.	Thurs :	6-6.45.	"	
Greek.	Mon : *	7-7.35.	"	Elementary Opportunities as well.
"	Thurs : *	7-7.35.	"	
"	Thurs : (M).	3-4.10.	"	
"	Fri : (M).	8.20-9.30.	Bow.	Elementary.
"	2nd, & 4th Sat :	6.30-8.30.	Walham Green.	Deuteronomy &c, also a little Greek.
Hebrew.	2nd, & 4th Sat :	6-7.	Forest Gate.	A New Method, by God's grace.
"	Thurs : (M).	4.10-4.35.	"	Hidden wonders of Scripture.
"	Fri : (M).	5.45-6.15.	"	
"	2nd, & 4th Sat : *	3.45-4.30.	65, St Mary Axe.	Tea-time Bible Talk. (Believing men are urged to bring others).
"	1st, & 3rd Sat :	6-7.	Forest Gate.	Later on, the Epistle of James.
Scriptural Figures, their Force, Fulness and Freshness.	2nd, 4th & 5th Wed :	8.30-9.15.	Bow.	Mainly concerning Israel.
Some Bible Difficulties, and Spiritual Encouragements.	Fri : (M)	6.30-7.30.	65, St Mary Axe (Restaurant.)	
Some Prayers of Scripture, etc: The Tabernacle, & Offerings.	Sat :	7-8.	Forest Gate.	
Various Scriptures.	Wed : *	6-7.	"	
"	Thurs :	8-9.	Walham Green.	
"	1st Wed :	3-4.	Forest Gate.	
"	2nd Mon : or Tues : †	3-4.45. 6-8.45.	Walham Green.	
"	Bank Holidays.		Forest Gate.	

All Gatherings, except those marked M (Specially intended for Believing Men), are open to all. * Primarily for Young People, but Adults are welcome.

† For Outlines of some "Studies," see Thoughts from the Word of God (monthly, if the Lord will).

student-thoughts.com

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April, 1914.

The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"So they read in the book of the law of GOD distinctly, and gave the sense, and caused them to understand the reading."
Neh. viii. 8.

A Word of Introduction.

THE passing days call forth the living concern of the LORD'S redeemed, that He may be glorified. Our opportunity for witnessing in a ruined world, on the deeply important platform of daily life "unto the LORD," and daily loss and suffering for His sake, is not lengthening. Oh that we may use up the precious moments which belong to Him, if we are really by grace His own. Thus will He be exalted, and to help believers in the practical spiritual study of His Truth, with that object in view, are these pages humbly sent forth.

The Perils of "Coming Out."

THE wondrous words of Heb: 13. 13 need to be kept in mind, with Heb: 11. 8. How precious it is to follow the LORD'S leading, through His sure Scripture guide book, outside systems which may have great antiquity but not the greatest, which may have great names but not the only Worthy Name, which may attract, but which have not a Divine warrant, and therefore are without any claim upon us. The only appointed position is that of Caleb, who wholly followed the LORD. Beloved friends, is this our attitude by grace ? Let us be content with nothing else.

But even in connexion with actions which please GOD there are real dangers, and His commands may be broken while nominally obeyed, if the true heart condition is lacking. This we should remember humbly before the LORD. How many have emphasized the "coming out," and the "going forth,"—without a prior stress on "unto Him." It is possible to leave one system and to join, or make,

another. Neither numbers nor smallness can cause an assembly of GOD. The *absence* of a denominational title may be linked with a movement which is equally evil, and many "good sentiments" may be used by Satan to sugar over sin.

Further, how many have already stepped forth from many things without personal realization of GOD'S bidding, and without faith's appreciation of the situation. This is natural, especially when a severance from time-honoured arrangements may be made partly popular. But even when Abraham was privileged to obey the LORD, Who called him *alone*, there was a Lot, our Heavenly FATHER has shown hereby a type of many who accompany others, but without spiritual acknowledgment of *His* purpose in this dispensation. Evidently the LORD overruled Abraham's sin in taking his nephew, as furthermore his possession of two wives, to grant us a picture-warning. Doubtless, *now* all believers are invited, yea urged, yea commanded, to be separate from things which grieve GOD'S HOLY SPIRIT. *But the severance must be in faith.* The conscience must be exercised, otherwise the heart will turn back again to that which spiritually is like Sodom and Egypt. It is deeply important to follow the LORD—not circumstances, nor our brethren. A pilgrim life did not suit Lot. We know how he lost. And if we draw any, in a HUMAN way, to be outside the camp, some of them will prove the mixed multitude which fell a lusting, and others will, as Lot, cause strife, and division, to their lasting damage.

"But are we not to be earnest?" Undoubtedly. Let us seek that many may be led from systems to CHRIST. Let us snatch them out of the fire, as we are enabled (Jude 23). But let us lay stress on a *right* attitude. Then will there be true blessing, otherwise there may be a *stranding*, instead of a *standing*, and this will dishonour our GOD. We must not draw away the disciples after us, even in the LORD'S road, though influence is a solemn trust.

It is so easy when apart from unappointed fellowship to become listless, or to develop pride, or to have disappointment and despondency, or to show an eccentricity of manner with onesidedness of emphasis on part of truth. A position outside systems of man, and *also* outside fellowship with those already seeking to follow the LORD'S Will more perfectly, may be as dangerous as a position retained within a human organization! Independency is sinful. But one failure never justifies another.

O that these things, acknowledged in heart, may bring us to our knees, so that, honouring our gracious and glorious GOD, we may ever more and more go forth to *CHRIST*, and exalt *CHRIST*, and realize *CHRIST* as our ALL in all! It is remarkable that the tense in Heb: 13. 13 is present, for the action is never fully past, and we should read the *command* with the precious encouragement of 1 Pet: 2—"To Whom keeping on coming." Ah, we can never boast complete separation. The completer it is the less shall we boast, the more shall we praise His Name for His lovingkindnesses.

"Ye Have Need of Patience."

Heb. x. 36.

WONDROUS, indeed, is the lovingkindness which we have received. For were we not children of wrath, and is it not *only by grace* that we stand accepted before our Heavenly FATHER? Why then should we murmur when trials come, as though we had a right to anything else? It is of the LORD'S mercies we are not consumed. We deserve nothing, nothing at all in ourselves; but, in His rich grace, our Heavenly FATHER gives us all that is necessary. And if difficulties are permitted, even these have a multitude of blessings stored within. Our true attitude is one of humble gratitude for all that He allows to reach us. "In everything give thanks, for this is the will of GOD, in CHRIST JESUS, concerning you."

The Hebrews who professed the Name of the LORD JESUS, in the days when the precious epistle before us was written, were somewhat disappointed, because the vision seemed to tarry. At first they had taken joyfully the spoiling of their goods: they had looked beyond earth's substance toward that which is enduring. But the lapse of years had damped their enthusiasm and energy. This letter was Divinely written to discern who were *really* the LORD'S and to stir up their pure minds by way of remembrance, that they might be imitators of those who through faith and patience pressed forward to the promise. Hence the words "ye have need of patience, leading up to the list of patient believers in Heb: 11. It was easy to become discontented then, and it is easy now. But, all along the ages, our gracious GOD has wisely tested His own, and though no trials and chastenings for the present seem to be joyous, there is a needs be for every one, and it befits the LORD'S redeemed to realize

"Patience" suggests "a remaining under." Soon will the saints possess the Kingdom, and "reign over." Soon will the LORD make manifest His rightful glory. Oh that our heart's may burn with love to Him, and that we may look forward for His great triumph. But *now* let us go to *Him* without the camp, bearing His reproach. Here is a real "need." Saved ones are not to govern in these days: they are not to seek the righting of the world: theirs is to be a position outside, while looking, gladly and patiently, for "That BLESSED HOPE."

In these days we feel the lack of inspired men. No apostles are among us. The miracles of 1 Cor: 14. 26 are not being illustrated.

But stay! We have the apostles (Luke 16. 31), and though we rightly mourn the loss of much *through* sin, we would not forget that the HOLY SPIRIT is living! If there is a right attitude of heart, we may anticipate Divine wisdom (Jas. 1. 5), though to assert this with human pride is most grievous. It is deeply important that the people of GOD should know how to distinguish between the things that are in measure withdrawn, and the Person and things which remain, lest there be *over-confidence* or *over-despondency*.

"A Cross": Wearing or Bearing.

MANY things among those who own the Name of CHRIST must be viewed as grievous, and should therefore grieve His people more and more *deeply*. There is too little solemnity nowadays as to sin. Ah, how many own His Name whom *He* does not own. Dear readers, are we indeed *born* from above? It is not enough to *profess* CHRIST. "If any one *is in CHRIST*, there is a new creation."

Unappointed ritual is very dangerous. And when heathenish customs, feasts, and symbols are adopted, how unholy is the spirit at work underneath the surface. Many apparent believers are entwined with evil, and do not know its true character. They have gone in their simplicity (2 Sam. 15. 11). Well may we pray "That which I see not, teach Thou me," and call to mind the precious words "I would have you wise unto that which is good, and simple (unmixed) concerning evil" (Rom. 16. 19).

There is *no* proof that our beloved LORD JESUS CHRIST was crucified on "the cross" *as shaped to-day*. Indeed the word Divinely used is not "cross" but "stake" (*σταυρος*), a term only implying, at first, "that which *stands up*." Moreover, "as Moses lifted up the serpent in the wilderness" i.e. on a pole, was He lifted up. The mode of death did *not* demand a cross-beam, the hands could be fastened above. And the *other* word found ("the tree"), is equally suggestive of *Divine* silence. Why should man break it?

But some will say "What does it matter?—any shape will call to mind the precious Sufferer." A *similar* "argument" is given for the unholy observance of an unappointed and heathen feast, at an impossible time of year, as if it were CHRIST'S birthday.* But no *Scripture* for such an attitude cannot be produced. And we may well ask "Why a shape or symbol *at all*?" Is there not a grave peril in adding to GOD'S words, and have not some committed the sin which 2 Kings 18. 4 condemns? Moreover, of all shapes that which is actually linked with pre-christian, *heathen* (i.e. diabolical) rites and ceremonies—as the present-day "cross"—is most out of place. Thus are there three sins—the craving for something *seen* being the first, a defining of that which GOD has not defined the second, and a borrowing from antichristianism the third.

And amid all denial of that which the LORD has marked out for His people, the use of the "cross" in so-called *art*, and for personal decoration, seems most manifestly unbecoming. "A golden cross": think, beloved Christian reader, of the real meaning of this. The poor body of humiliation (Phil. 3, 21) made to look grand with the disapproved wearing of gold (1 Tim. 2. 9, Jas. 2. 2), and that gold professing to represent something which speaks of separation from the world! Truly eyes have been blinded, and the light of Gal: 6. 14

* See a booklet entitled "Christmas," and leaflets on this solemn subject, 61, Upton Lane, Forest Gate, London, E.

has not been seen. It is deeply important that we should witness in the LORD'S own Name, against anything we see to be wrong. "But what if the witness is wrong?" Let this be shown from Scripture, and grace will surely be given to withdraw the statement. But can it be shown?

The argument is not merely against Romanism. Many who have horror at that system adopt many of its foundations. The exaltation of human development, and reasoning, logically leads to Rome or infidelity. But there is a path of obedience to the simple Will of the LORD, and, though narrow and unpopular, it is blessed: nor will the LORD forsake His own therein.

But it is His purpose that underlying principles should be prayerfully considered. It is the privilege of saints to bear, not wear, a cross. Again in this connexion is the word misused. Little troubles, often through carelessness, are called "crosses." Nay, the real cross of Matt: 10. 38 involves rejection by the world *for CHRIST'S sake*, and, as in Matt: 16. 24, the LORD gives this as a test of discipleship. There is the "offence" of the cross *at all times* (Gal. 5. 11), there is shame (Heb. 12. 2),—but do we not esteem the reproach of CHRIST greater riches than the treasures in Egypt (Heb. 11. 26)? Surely all without CHRIST must be little, but CHRIST without all is great. He, and He alone, is the Joy and Strength of His people, May we not be found wanting, but, in the HOLY SPIRIT, glorify His Name.

The LORD'S Passover.

Ex. xii. 11.

יְהוָה בְּרִית הַפֶּסַח we read "The passover, a feast of *the Jews*, was nigh" (John 6. 4), and these words are used to show, among other things, that the favoured nation had even then "left their religion" (shall I say?), or, to put it more definitely, "gone far" from the LORD (Jer. 2. 5). And a deeply important question for you, men of Israel, *to-day* must be this—Is your Passover, the LORD'S? Or is it not?

The *marks* of the LORD'S Passover are plain in Scripture. We find a great emphasis on the PERFECTNESS and the BLOOD of the LAMB, everything being *linked with this*. But if the foundation is here, it is dangerous to erect the building *without a foundation*. Yet Israel without a sacrifice (Hos. 3. 4), are doing this very thing. And the solemnity of this attitude is the more noticeable if we remember that many dare to boast of the absence of sacrifice, and that the removal of the nation from a temple and of a temple from the nation are alike the results of sin. Yet there is continual pride, and ignorance of the Way of salvation!

But, thanks be unto GOD, there *is* the LORD'S Passover, and He is the only One. NO priests can be found on earth to offer earthly sacrifices on an earthly altar, and, therefore, if there were no greater Sacrifice, the demand of GOD'S law would remain, to condemn the

sinner, because unmet. But the LORD'S Passover *has* been provided, GOD hath looked upon the righteous One, and seen His blood and now looks upon His people *in* the Righteous One. Safe because of His sprinkled blood, such can indeed rejoice, for

"The LORD hath laid upon Him the iniquity of us all." Isa. 53. 6.

Yes, the LORD made to meet our iniquity, and He took the punishment. How wondrous is such grace. And thus there is freedom righteously. But without Him, without an appointed Sacrifice, you cannot say you have "the LORD'S PASSOVER."

Mordecai.

"**MORDECAI** the Jew" (Est. 6. 10). Thus said the great king, and thus is this servant of GOD often described (Est 5. 13, 8. 7, 9, 29, 31, 10. 3). And he illustrated the name, for he praised GOD, and served GOD. The story is remarkable. It shows that "the MOST HIGH ruleth in the kingdom of men" (Dan. 4. 32), and works His purposes, even when His plan seems to be completely hidden from men. The wicked may boast themselves, and say "The LORD seeth not" (Ezek. 9. 9), but "His eyes behold, His eyelids try, the children of men" (Ps. 11. 4).

And so, dear reader, this beautiful record of GOD'S dealings has a second very solemn message. He not only looks upon earth to deliver as He pleases, but to take notice of all sin. How will you stand before Him Who is of purer eyes than to behold iniquity? Has your sin been *blotted out*? If not, be sure it will not fade from His books. There is no escape, unless He Himself says "I will forgive their iniquity, and I will remember their sin no more" (Jer. 31. 34). But that is the promise of the New Covenant (ברית חדשה Jer: 31. 31), and *therefore* you, alas, reject it. Further "Mordecai the Jew" is a type, even as others in danger of death at the first,—a type of MESSIAH (משיח). Notice his love for his people (Est, 4. 1): we read nothing of their love for him then: the silence is appointed by GOD.* Mordecai seems to show no selfishness, and it is refreshing to see how, after being near the gallows, through concern as to GOD'S law, he is highly exalted, and owned by Gentile and Jew (10. 3). But MESSIAH is greater than Mordecai. His humbling too was far greater. He *was* brought to death, a real death, for His people. He *was* *hanged* for them. You honour Mordecai, but you forget "greater love." You think of the 14th of Adar, but remember not Him Who was made a Sacrifice—a Passover Sacrifice on the 14th Nisan. Yet He *alone* can save, and He *still* saves the lost.

* The *silence* of this book is remarkable: it has been pointed out that the name of GOD, though not mentioned, occurs in several acrostics, e.g. in letters at end of l. 17 (if the negative be taken with its verb)—

הָיָא וּבְלִיְהוֹשִׁים יִתְנֶן—20. and backwards in אֶת־יוֹשֵׁה הַמֶּלֶכָה לְפָנָיו וּלְאֶבְרָהָם

"The Neglected Book."

THUS may the Bible still be described. It is indeed a "neglected continent," but not with evil therein, growing and spreading, for the sum of GOD'S Word is truth, and in the Scripture we have His gracious revelation of Himself.

But, dear friends, it is not enough to know sadly that *many* neglect what GOD has given. What is *our* own attitude in this connexion? Are we sufficiently concerned to become acquainted with the mind of the LORD? It is true that we depend on the leading of the HOLY SPIRIT, and that more Bible reading is not enough, but He will not encourage laziness. Surely we must acknowledge how, amid the strain and stress of daily life, we have neglected that which GOD has mercifully granted to guide us.

Yet confession of sin is not a climax. "Whoso confesseth and *for-saketh*" is the Divine language. "There is forgiveness," with our Heavenly FATHER, that He may be feared,—even feared with that filial fear which delights to know and do His Will.

Let not the Scriptures be neglected henceforth in *our* lives. Let us seek, in the HOLY SPIRIT, to go on from strength to strength, ever realizing the wish of the apostle concerning the LORD JESUS, of Whom the Scriptures speak—"That I may know Him." So shall we press toward the mark of the prize of the high calling of GOD in CHRIST JESUS, and bring honour to our FATHER, in a crooked and perverse generation, among whom we shine as lightbearers in the world.

"How precious also are Thy thoughts unto me, O GOD!
How great is the sum of them. Should I count them,
they are more in number than the sand: when I awake,
I am still with Thee."

WHAT a wondrous view of infinite wisdom and unspeakable grace is here before us. Our glorious GOD upholds all things. None can stay His hand. Yet He ever deigns to watch over His people individually. He neither slumbers nor sleeps. He cares so intently that He will not suffer our feet to be moved, nor one hair of our head to be uncounted. Such knowledge is indeed too wonderful for us, but it is real. We awake unconscious of the hours which have passed. He has protected, and, in this connexion, we ponder the marvellous condescension of Psalm 41. 3 "Thou wilt make all his bed in sickness." "Bless the LORD, O my soul, and all that is within me, bless His holy Name: bless the LORD, O my soul, and forget not all His benefits."

ANALYTICAL BIBLE CONCORDANCE.

(Cloth 12/6. Half Morocco 16/6.)

We ourselves find *Young's Concordance* useful, and shall be glad to supply. Percy W. Heward, 61, Upton Lane, Forest Gate.

"The Scripture cannot be broken."

To Believing Men :—

John x. 35.

If you are interested, by GOD'S wondrous grace, in the definite and fuller knowledge of His unchanging Truth, amid the changing beliefs and doubts of to-day, you will be very welcome to

PRACTICAL BIBLE STUDIES,

specially intended for Young Men (and older ones) in the City, each Friday, IF THE LORD WILL, 6. 30, at The Excel Restaurant (room in rear, through general entrance), 65, St Mary Axe.

Some arrive any time from 5. 30, refreshments can be brought in, and elementary consideration of Hebrew occupies part of this preparatory hour, and conversation "concerning Himself" (Luke xxiv. 27), and His Will, the other part. Believers are asked to gather prayerfully, that the HOLY SPIRIT'S guidance may be known, enquirers truly helped, and questions graciously answered.

Further Particulars gladly sent.—Percy W. Heward, 61, Upton Lane, Forest Gate, E. Also of other Bible Studies, including a Greek Testament Class the same evening, that GOD may be glorified.

Gold.

GOLD is first mentioned in connexion with unfallen man (Gen. 2. 11, 12). Afterwards it appropriately comes into prominence as to the Tabernacle and the Temple, "unto the LORD." A glance at the Concordance will surprise, and a little careful attention will show that *more than half* the passages in the Hebrew Scriptures are in these contexts ! How gloriously should the glorious LORD be exalted.

Figurative mention, in helpful comparisons, is very suggestive—"I shall come forth as gold" said GOD'S servant of old (Job 23. 10), and His true promises are parallel (Zech. 13. 9, Mal. 3. 3). But the special comparison, or rather contrast, is with GOD'S own Truth. His judgments are "more to be desired than gold, yea, than much fine gold" (Ps. 19. 10). The psalmist could truthfully declare,—*"The law of Thy mouth is better unto me than thousands of gold and silver"* (Ps. 119. 72, 127 cf. Job 28 and Prov: 8). May it be *ours* to value Scripture more.

When we come to the later Scriptures there is a striking change from frequency of mention. *More than half* the references are in Revelation. No gold coins are expressly before us. Only *once* is gold brought to the LORD JESUS, with a definite purpose (Matt. 2. 11*). In like manner, only *once* are we told that He *rode* and this in *all four gospels* (see John 11. 14, 15). He had become "a Man of Sorrows," having not where to lay His head (but see Song 5. 11). *How* He humbled Himself. Man gave Him hatred, but His love was purer than the purest gold. (*To be continued, if the LORD will*).

* Gold—glory : frankincense—righteousness : myrrh—suffering. The order is not accidental.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"What shall I render unto the LORD for all His benefits toward me? I will take the cup of salvation, and call upon the Name of the LORD." Psalm cxvi. 12, 13.

A Word of Introduction.

THE depth of GOD'S grace is unfathomable, and its height—who can measure? He sent from above, He took us, He drew us out of many waters. We were once far off, but have been made near, we were once lost, but now are saved. We did not find ourselves, but were found (Luke xv. 24, 32) that He ALONE may be exalted. Let this be our object. Everything else is too small, and less, or rather worse than small, it ignores Him. To encourage believers in the practical and spiritual study of Scripture is this magazine sent forth, that their lives may be in harmony with His will. So shall He be honoured.

"If Ye Love Me, Keep My Commandments"

John xiv. 15.

HERE we have a clear indication of the nature of true love. As Psalm 119 so often shows, in the two halves of its precious verses, the Person of our gracious GOD and His will cannot be separated. If we are devoted to CHRIST, we shall rejoice in His words; if we enter into His words, we shall value Himself.

All sentimental talking and singing of love are vain. Unless, by grace, we show a *truthful* obedience, the profession of affection is worse than affectation. There is more hypocrisy than we realize. Love is practical, or it is not love at all.

Did not our SAVIOUR foreknow the way in which even "ultra-dispensationalism" would detract from His commands, though these were specially intended for His people unto the end of the age? In full view of all, He Who called attention to Jonah the prophet, and

Daniel the prophet put particular emphasis on the word "My" (*τας εμας*). It is not a dishonour to the LORD to speak of His authority! Present-day theories which are afraid of the word "commandments" are suggestive of the germ of lawlessness. May the LORD preserve His people from the logical effects of their errors, and also show them these errors, and their roots. Repentance, spiritually, is blessed.

It is important that throughout this meditation we should apply to our own hearts. Have we, if, by grace, among the called of JESUS CHRIST, a deep delight in His way? Exegetical ability is vain unless there be walking with GOD. Precision of thought is worthless unless He be exalted.

The plural is important. Doubtless the commandment of John 13. 34 is prominently included, but it is *not alone*. Collect the LORD's commands, and never forget that *on this very occasion* He appointed the breaking of the bread, saying, "This do, with a view to My remembrance." Did He not mean what He said? Should not His people *keep on doing*? Why is obedience so irregular and careless?

But we may go a step further. From passover, unleavened loaves would be on the table. Their Hebrew name *מצות* contains also the *exact* letters of the word for "commandments." Is this accidental? By no means. With precious fulness of meaning, He may have said "Keep (or ye will keep) My מצות." We know how the LORD JESUS, used Hebrew words elsewhere, and in any case, this is hinted. Such a thought may not have a *primary* bearing on the use of unleavened bread, nor is any argument needed beyond His own "This do," or beyond the *necessary* meaning of this passage.

It may, however, illustrate, what believers should feel, that, while the thing symbolized, and, the attitude appointed, are of *vast* importance, allusions to the manner of instruction, graciously adopted, are more numerous than at first appears. Certainly those who use other bread do not keep the LORD מצות, in *EITHER* sense of the word. We would affectionately repeat, that they do not keep His commandments if they do not lovingly keep the arranged types. Love to Him, affection for brethren whose conscience forbids ought else, and witness to Israel, combine with consistent Scripture symbolism to emphasis the words of authority "This do, with a view to My remembrance." Some will tell us that the latter part of the precept is the portion to be impressed. *Never* would we forget it. But have we authority to choose between our LORD'S perfect words? *Unwitting* disobedience in this matter is lovingly forgiven, but should it be held fast?

In closing, another message of earnest encouragement to *whole-hearted* and "*whole-life*" obedience, in the HOLY SPIRIT, may be given. Never can we reduce His commands to one. Care as to baptism and the breaking of bread is only a small part of the *whole*

* Both readings *seem* well supported. Does the Holy Spirit permit uncertainty, dependent on one letter, that both suggestions may impress us? Love bears the *precept*, love will undoubtedly show itself by glad dutifulness, and yet not "duty-fulness."

Christian life. How *many* things are linked in one devotedness which Rom: 12. 1 brings before those who have been caused, by grace, to live. Surely the precious blood of CHRIST, which blots out our sins is a wondrous argument against our sinning, and "that Blessed Hope" an attraction to the cheerful obedience which is well-pleasing.

Gold.

(Continued).

The LORD'S personal references to gold are very few (Matt. 10. 9, 23. 16, 17), and in the Acts we find a similar testimony (3. 6 with 20. 33). The Epistles, too, contain much food for thought in the singularly brief allusions. 1 Cor: 3 speaks, as Rev: 18 of spiritual gold, and 1 Pet: 1. 7, 18, 2 Tim: 2. 20 give pointed spiritual lessons. O that we may look on all things from the right standpoint. Earth's merchandise is golden (Rev. 18. 12, 16), but strangers and pilgrims have their gold in heavenly places. "Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven . . . for where your treasure is, there will your heart be also" (Matt. 6. 19-21 contrast Jas. 5. 3). Our golden city (see Isa: 14. 4) is future (Rev. 21. 15, 18, 21). We can well afford to suffer with CHRIST now. Our light affliction is but for a moment.

The unmistakable messages of 1 Tim: 2. 9 and 1 Pet: 3. 3 are not to be explained away, with a good conscience. Beloved friends, unwitting disobedience is one thing but will you not accept a loving invitation, and warning, to study these passages, *lest it become willing ignorance*? The use of gold as an adornment evidently grieves GOD'S HOLY SPIRIT. Surely you are not determined this shall continue? Mark the language:—"To adorn themselves, *not* in plaits and gold." The word "plaits" includes, I believe, chaplets and floral decorations, and probably in this context we have the LORD'S own anticipation of *many* of the evils of dress to-day. But just now there is impressed on us the definite force of the word "gold." It stands without *any* limitation: not only are *certain* golden articles forbidden, but all gold; and 1 Pet: 3. 3 corroborates *specially* condemning, it may be, the seemingly "simple" gold chain, and gold-watch wristlet, by the word "wearing," literally "putting around."*

If any would blunt the edge of the sword of the SPIRIT by saying this only applies to Christian *women*, let such be earnestly reminded that—

- (a) Scripture commands express Scripture *principles*, unless Scripture definitely shows otherwise. All commands might be taken away by human "reasoning" of this character.
- (b) Titus 2. 12 condemns adornment desires† to every one *taught* by grace.

* And to substitute other "showy" metals is likewise sinful, and suggestive of a spirit of cavilling.

† *τας κοσμικας επιθυμιας* with *κοσμησιν* in 10.

(c) James 2. 2 is not a dead letter. Perhaps the reason why a ring is mentioned with regards to a *man* and not a sister in CHRIST is that circumstances have made the latter's ring—*after marriage*—rather a token than an adornment, though its breadth, and accompaniments, make it in nearly every case the latter, and believers do well to make this a matter of prayer, while admiring GOD'S foreknowledge and wisdom.

If we are *exercised* before Him, our path will be clear. Gold watches, gold chains, gold glasses, gold links will disappear. "Why?" is the possible question. Ah, dear reader, if the LORD'S expressed wish is *not* sufficient, continue your practice, but do not grumble if others are affected by His desires. Do not obey mournfully (Mal: 3, 14): GOD loveth a cheerful giver up, as well as a cheerful giver.

"But," says one "*these* are not adornments." Before others they *are*: but if they are not to you, how easily can you surrender them! Remember Rom: 14. 15, 21. Have we not all failed in this promptness? Yet the LORD still forgives.

"I do not wear real gold," says another, "*the colour* is golden." Such an action does not shield from the Divine principle, but does it not almost add another sin? Beware of that which is in the slightest measure untruthful, beloved reader, and seek grace to glorify your LORD in all. "For there shone upon (us) the grace of GOD that hath salvation for all manner of men, training us, in order that, having denied the irreverence and the adornment-desires, with a mind befitting salvation, and righteously, and godly we should have lived, in the age that is now, welcoming the happy Hope and Shining Upon of the Glory of our Great GOD and SAVIOUR JESUS CHRIST, Who gave Himself on behalf of us, in order that He should have redeemed us away from all lawlessness, and have purified to Himself a people being around (Him), zealous of good works." May these words express our heart's joy and longing, as we wait for Him Whom our soul loveth, detached from things of earth, and attached increasingly to Himself, our beloved LORD.

The Perils of Irregularity and Neglect.

It is a blessed thing to have confidence in the LORD for everything. Our failures are never any argument for failures, but grace is a powerful argument for obedience, in the strength of the HOLY SPIRIT.

GOD has stamped order on *all* His work. The seasons follow one another according to His promise, and, yet more strikingly, "day unto day uttereth speech." Astronomical calculations can be remarkably exact, for GOD is not the author of confusion. And when we come to consider number in nature, and number in Scripture, and the structure of that priceless book, gladly must our reverent hearts say in another context—"O LORD, how manifold are Thy works! In wisdom hast Thou made them all" (Ps. 104. 24). Nor can we forget 1 Cor: 14. 40.

It is *easy* for some temperaments to be irregular. This is serious. Nor is it only slothful ones who are thus faltering. Many who are industrious are "*willing for a season*" to pass through certain desirable arrangements, but "*other things*" enter in, and failure results. Not a few are semi-conscious of this, feeling the tendency to *begin* something fresh, and how little they ACCOMPLISH for their beloved LORD. Strain of work itself may be used to encourage irregularity, and one thing may disjoin another, till hours are wasted by lack of confidence in GOD, and communion with Him, to enable *the blending together* of that which He has appointed. A believer can readily recognize this as to *some* experiences. He is going on a journey, but *just* misses a tram, and thereby a train, and then he is required to wait at a shop, and afterwards one on whom he calls detains him awhile. I do not mean that the LORD never teaches by such circumstances. He may grant opportunities, leading, for example, to a needy soul *via* a lost tram. But it seems manifest that many of these trivial losses of time are the result of lack of fellowship: and their cumulative effect (for we see but few) is very great, and, in turn, the evil reacts on others and inconveniences them, only to return to oneself thereby. Hence the circle of waste. All disorder is through sin, and we have sad evidences of ruin, but do any of us bring these things sufficiently unto our Heavenly FATHER, and seek His solution of our problems?

I am persuaded that if our mind were concentrated on the LORD and His will, and our whole being united, they would be capable of *far fuller* activities, without the sinful losses of time, and wastings of energy, which are more numerous than we can quickly reckon.

But some fear the idolizing of routine, and it is true that evil powers will seek to place everything in a false position. The precious study of the Word of the LORD may be turned into an excuse for neglecting necessary daily toil. Prayer by oneself may become prayerlessly selfish. The best things ferment. What need we have for continual grace, and continual instruction. A responsiveness to the LORD'S hints is beautiful. All waywardness is grievous.

Hence the abuse of that which is GOD'S will must not be brought forward against its right use. It is plain for example that He appoints in general, *daily bread* (Matt. 6. 11), and that *daily* gatherings marked the early church (Acts 2. 46, Heb. 3. 13). Our regular breathing and eating suggest GOD'S own emphasis on regularity. Here is a Divine principle. And much more may be attained by "*order*," provided there is a real desire for His exaltation. "*Continue* thou" is an ever-needed message. Omitted Bible searching, omitted fellowship will soon exercise numberless harmful effects. May I take an "*extreme*" case? Absence *once* from a spiritual Greek Testament Class may seem a small thing, nevertheless how easily can it become a precursor of wandering. "But," it may be said "so many things come up, I cannot be regular, I determined to be, yet failed, it is vain to resolve, else I shall become simply mechanical." One can realize the attitude, and sympathize with

any who feel thus, without sympathizing as to the attitude. Surely it betokens lack of trust. To avoid one sin, shall we do another? Scripture is plain that GOD *approves* regularity. Moreover, we are graciously bidden to "redeem the time," and are sadly conscious that we fail, in this when led by irregular impulses, and that undue conversation, or talkativeness, and other errors are apt to hinder spiritual growth *under such circumstances*. Shall we not therefore obey the LORD'S will in His own strength? Human vows are worthless and worse, but faith's confidence is precious.

Intrinsic and Relative Value.

MANY things are *essentially* precious. Salvation is a wondrous gift. Who can over-estimate its inherent worth? Yet *everything* we have "in CHRIST" is *freely* bestowed on the utterly worthless. The Scriptures are *most* valuable: none of us read them enough. Here we see intrinsic excellency, unrivalled glory. Let us praise our gracious LORD more and more.

On the other hand, the food a child of GOD eats has a relative importance, for it nurtures a body which should be a living sacrifice (Rom. 12. 1). But food is *not* to be over-estimated: "be not anxious for your life, what ye shall eat, or what ye shall drink." These are the plain words of CHRIST. Likewise it is well to know some Hebrew and Greek. Some believers wrongly look down upon these studies, but they are great means to a far, far greater end. Do *not* boast of any earthly learning, but the routine of Greek Grammar is *relatively* precious, if it is used to enable you to understand more of the mind of the LORD. Another obvious example may help some of His people:—the chapters and verses of Scripture except in the Psalms and some acrostic portions, are human, and often erroneously divided. But the knowledge thereof is *relatively* desirable to aid in prompt use of GOD'S own Book. "Mechanical details," one may object, but the thoughtful believer dreads the exaltation of laziness under the guise of spirituality.

ETERNAL LIFE is GOD'S own wondrous gift. There is no working of man which can contribute to it. The law's demands are beyond the sinner at "his best." "This do, and thou shalt LIVE" (Luke 10. 28) is a DEATH knell. But where sin abounded, grace did much more abound, and the infinite grace of GOD has provided LIFE by the *finished* work of Another, even the LORD OF GLORY. For "this is the record, that GOD hath given to us eternal life, and this life is in His SON: he that hath the SON hath the life: and he that hath not the SON of GOD hath not the life" (1 John 5. 11, 12). Reader, is HE yours? If not, there is MORE THAN peril. But if alive from the dead, GOD expects, and enables, fruit, and praise.

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Unleavened Bread or Commandments?

A tract circulated among poor Israel at "Passover." The Hebrew word for unleavened bread (מצות Motzas) has the SAME letters as the word for Commandments, and Jews call the one by the name of the other, professing by the partial outward ritual to have true obedience. Such is the reasoning of the human heart, but GOD *still* quickens in grace.

YOU are keeping "your Passover." But is it the LORD'S Passover (Ex. 12. 11), or only YOURS? You have a bone, but *not* a lamb. You have a feast, but *not* a sacrifice. Yet the זבח was the פסח,* and there *cannot* be any Passover, if you alter GOD'S own commandments. Alas, you refuse His precious "INSTEAD," a True Sacrifice, dying INSTEAD of sinners, and want your "instead"—something in the place of His appointment!

Do you want that the פתח† to your house should, as it were, be guarded from wrath by the LORD Himself? You need a פסח; Ex. 12. 23 has the two words together. Do you want that the פתח into GOD'S presence should be open? Then you need a פסח, for

לפתח חמאת רבין.

Yes, "A sin-offering lieth to the door" (Gen. 4. 7 literally). Otherwise, it will be a *closed* door, closed against you; and your door will *not* be closed, *not* closed against judgment.

You have מצות, "Motzas," but have you truly מצות, Mitzvos, even the LORD'S commandments? Do not think the question strange. GOD is not a man that He should lie, and unless you have a real righteousness, you will have a real punishment. How blessed a position in GOD'S law court is seen in Isaiah 54. 17.—

כל־בלי יוצר עליך לא יצלה וכל־לשון תקוּב־אתך למשפט חרשי־י דאח נחלת עבדי יהוה וצדקתם מאחי נא־יהיה: ישעיה נד יז.

In Exodus 12 we have the מצות (Motzas) *after* the mention of the Lamb and its Blood. Salvation **FIRST**: obedience, and holiness, and feeding on GOD'S blessings **NEXT**. Your feast then has no foundation, for you have left out the *first* thing—the Lamb! "The first **THING**,"—nay, more. All the lambs, spoken of as if **ONE**, were pictures of

ONE PERSON, ONE SAVIOUR,

your only Hope. Without Him your "Motzas" are not "Mitzvahs," but you are sinfully breaking GOD'S commandments, even while professing to keep them. Can you not see that you have turned to *your own way* (Isa. 53. 6)? Thus you cannot declare, "I have chosen the way of truth" (Ps. 119. 30). But MESSIAH is both *the WAY* and *the TRUTH*, and also the *LIFE*, that poor lost sinners may be everlastingly saved by, and in, Himself,—

The LORD'S Passover.

*The Sacrifice was the Passover.

† Door, pronounced in same way as Passover.

Hymns for Believers.

'Tis all by grace, for *sinners* Christ
hath died,
For *ruined* sinners was He *crucified* ;
Herein is love, which ever shall abide.

And we are found in Him, redeemed
for aye,
He will not lose, He will not cast
away
Amazing love, our song from day to
day.

Led by the Spirit, we would onward
go
More of His grace and His command-
ments know,
And show our love, because He loved
us so.

Our Father, deign to hear our *humble*
prayer,
Accept our praise, and cast away our
care,
Deepen our love, for Christ's return
prepare.

We have no other name or plea
But Jesus Christ our Lord,
In Him we are from wrath set free,
And would His worth record.

We only chose the way of ill,
With judgment as its goal.
But in God's gracious, sovereign will,
We prove His loved control.

A new creation by His grace,
New hopes are made our own,
New wishes, and a heavenly place,
And all by grace alone.

What wondrous mercy is bestowed,
What wondrous might as well.
God nothing to the sinner owed,
Yet freely saved from hell.

Eternal life, an endless gift,
Is granted in His love,
And now our hearts in praise we
lift
To Him in heaven above.

For we from heaven are quickened
now,
Christ is our All in All!
Humbly before God's throne we bow,
And on His Name we call.

What lives of trust our lives should
be,
And looking for our Lord,
Whom soon, by grace, His own will
see,
In bright and blest accord.

An everlasting Saviour
Meets all our varied needs,
With never-changing favour
For all His own He pleads.
In glory is He seated,
A righteous Advocate,
Atonement is completed,
Nor will His love abate.

Who can declare the mercies
Of our beloved Lord?
Mid all our strange reverses
He never has abhorred.
Nor will He ever leave us,
Though often do we fail,
He will not once deceive us,
Nor let our foes prevail.

O that, redeemed for ever,
We may as saved ones live,
And in His strength, endeavour,
Our all to Him to give.
An everlasting Saviour
Calls forth our loudest praise,
We always prove His favour,
Then let us choose His ways.

Let us praise our gracious God,
Let us plead Christ's precious blood,
Let us sing of grace received
Let us tell of truth believed.

Blest, indeed, for aye are we,
Never hell's dark gloom to see,
Never to be driven forth
Under everlasting wrath.

O our Father, we would praise,
And admire Thy gracious ways,
Show obedience unto Thee,
From the law of death set free.

Draw us nearer to our Lord,
In experience, and accord,
May we love Thy Word and Will,
And Thy purposes fulfil.

Gathered here, by grace, to own
What great mercy has been shown.
We, Thy people, would believe
That Thou dost their thanks receive.

Oh how wondrous thus to stand,
Conscious of God's holding hand,
Conscious of His light and care, [er,
Caused to praise, and helped in pray-

Looking for our Lord's return,
His long-suffering we discern,
Nor would we one hour complain,
He is coming soon again!

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"**LORD**, what wilt Thou have me to do? And the **LORD**
said unto him, Arise and go into the city, and it shall
be told thee what thou must do." Acts ix. 6.

A Word of Introduction.

WE can always tell of mercy, never of self's glories. *This Monthly (as the LORD enables) is to exalt CHRIST. Not a creed, not a system, not an organization, but CHRIST. Undoubtedly love to Him means care as to His doctrine (2 John 9), but He must ever be the CENTRE, else it will become a mental power, without spiritual effectiveness in daily life. To encourage believers in the path BEYOND Haran (Acts vii. 4), that they, like Caleb, may wholly follow the LORD, and not, as Peter, afar off, to warm themselves by the fire—is this Magazine prayerfully issued.*

A Faithful Priest.

"And I will raise Me up a faithful priest that shall do according to that which is in Mine heart and My mind: and I will build Him a sure house; and he shall walk before Mine anointed for ever." 1 Sam. 2. 35.

THUS reads the Authorized Version, for which, in general, our hearts are, and would be, thankful. We at once think of the setting aside of Eli's family in Abiathar [(1 Kings 2. 26, 27). And of the promise to Zadok, from the line of Eleazar (Ezra 7. 1-5). But children of GOD rightly expect a continual reference to our LORD JESUS CHRIST. In Him are the words concerning continuance fulfilled. Nor can we forget that this very chapter definitely mentions the MESSIAH (verse 11). Then at once a difficulty arises. If He is the Anointed, *Who* is the Faithful Priest? Zech: 6. 13 shows the LORD JESUS as Priest and King, the true Melchizedek (see Psalm 110). Further, in 1 Sam: 2. 35 the stress seems first on the *Priest*. If this be CHRIST, *Who* is the Anointed?

There can be no error in that which is of GOD; but man is not perfect, and humbly would we seek to test all of man's work. The Hebrew word "before" may also be read "to My face;"* the difference is only one of human "pointing."† Rendering thus we behold a striking prophecy of *one Person*, "I will raise up for Me a True Priest . . . and there shall walk to My face (or before Me) My Anointed (My MESSIAH, cf. Ps. 2. 2) all the days." It is interesting, and important to notice this *very* word, with the *very same* verb, pointed in *this* way in verse 30. "I said indeed that Thy house . . . should *walk before Me* for ever." Surely there can be no doubt as to the matter.§ May the result of our meditation be praiseful exaltation of our exalted LORD, if so be that in mercy He is ours!

The Fulness of God's Grace.

IT is impossible to over-estimate the lovingkindness of our GOD to lost sinners. A free and everlasting salvation is graciously bestowed on those who are corrupt and far off from Him. All the cost has been borne by Him, though that cost is through the sinner's criminality and crimes. "Herein is love, *not that we loved GOD*, but that He loved us." Thus there is the death of CHRIST, a ground of confidence for the *broken-hearted*; there is a free welcome to the wretched, and consciously undeserving. GOD tarried not for men. He has provided that which the sinner neither earned, nor sought aright, nor wished, nor could conceive. The HOLY SPIRIT reveals CHRIST as the One in Whom, and in Whose work, the FATHER was, and is, well pleased, that sinners might be saved.

And since we have been brought out of death into life, how many have been the gracious and mighty acts of the LORD (Ps. 106. 2, 4). "Day unto day uttereth speech" in this connexion. He has watched over us without slumbering or sleeping. "Bless the LORD, O my soul, and all that is within me, bless His Holy Name." Lack of praise involves lack of power and joy.

But another thought is now before me. Whereas we cannot draw too much water from the wells of salvation, nor count on the LORD too much, it is possible to misuse mercy to turn the *grace* of GOD into lasciviousness (Jude 4), or by steps in this direction to grieve GOD'S HOLY SPIRIT. We may not *openly* "continue in sin that grace may abound" (Rom. 6. 1), but if we treat lightly departure from His will, the tendency of our action is serious. Let us never forget there is forgiveness with Him *that He may be feared* (Ps. 130. 4). The mercy of our GOD has been wondrously constant

* לפני

† Hebrew is written in *consonants*, and the vowels are "understood." Usually there can be no mistake, but the Jewish vocalizing is not *inspired*.

§ The witness of the context not only suggests prayerful caution as to Masoretic punctuation, but also seems to stand in the way of the current translation. If the reference to *One Person* be not only *possible*, but *requisite*, we have more than food for faith, even a witness to, and against, poor Israel, for they have no one to fulfil the prophecy, and can only avoid its force by a strained interpretation.

though we have fallen short. He has never failed. But if we regard our sin as less heinous because it has not removed eternal life, we may well doubt if we ever received that precious gift at all. If we *countenance* wandering followed by prayer, is the prayer real? 1 Chron. 4. 10 shows the true attitude.

But it may be said, "David sinned deeply." Yes, in a less favoured dispensation. And, moreover, he repented *deeply*, and with *agony* (Ps. 32). His sin was put away yet there was an awful "howbeit," not only in an immediate death. The sword *never departed* from his house (2 Sam. 12. 10). "Peter too sinned deeply." Never would we excuse him, but *our* circumstances are far easier: and he "*wept bitterly*."

He never defended his iniquity, as some, alas, would defend themselves to-day. The very *record* of sin is to make it harder for us to sin, and, moreover, *we* have, if children of GOD, additional blessings now, through the *present* individual inworking of the SPIRIT of sonship, even amid the collective ruin. No, beloved friends, we must not try to minimise our guilt. Grace is grace, but sin is sin, and *cannot be* regarded as small. Few are in danger of being swallowed up with *overmuch* sorrow (2 Cor. 7). The *tendency* is in an opposite direction. Let us, therefore, seek for the LORD'S gracious emphasis, in our experience, on the message of 2 Pet: 3. 11, that when He appears, we may not be shamed away from Him, Whom we confess *our heart loveth*.

The Glorious Holiness of God.

"Who is like unto Thee, O LORD? . . . Glorious in Holiness."

"Holiness becometh Thine house, O LORD, for ever."

Ex. 15. 11, Ps. 93. 5.

HOW important to emphasize GOD'S greatness. Men treat Him as if He were such an one as themselves. And many reform movements would patch up the old ruin of the sinful heart, thus denying GOD'S majesty, and forgetting the need for a *new* creation.—"Except a man be born again (from above), he cannot see the kingdom of GOD." "The flesh profiteth nothing." Reader, outward respectability will NOT suffice. You may be "moral," and yet on the path to hell.

Have you read Isaiah 6? The prophet hears the worship of the *TRIUNE* GOD, and sees the glory, and cries, "Woe is me." The seraph applies that which burns, that which is from the altar, telling of salvation by a sacrifice. Re-read the chapter, however often you have already noticed it, and remember your NEED of the righteousness of GOD by faith of JESUS CHRIST," and of cleansing by His precious blood, and of true holiness, without which no man shall see the LORD (Heb. 12. 14).

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Witnessing for Christ.

IT is a great privilege, and should be a great joy, to tell of Him Whom our soul loveth, to say what great things He hath done for us, whereof we are glad.

Let us realize, however, that privileges involve responsibilities. It is no light matter to represent the LORD of glory. We were but dust and ashes, but GOD was pleased, in His unequalled mercy, to make us His. It is only grace we are not in judgment now. And thus, upon souls plucked as brands from the burning, is placed the high honour of making known their adorable SAVIOUR, with Whom they have been everlastingly identified! Do we not also call to mind the position of the watchman as explained in Ezekiel 33? If men appoint one of themselves to warn, it is wicked for him to be silent. And if GOD appoints, who dare be still? I would not plead for merely impulsive, fleshly energy. In quietness and confidence must be found our strength: out of CHRIST'S fulness must we receive, for the flesh profiteth nothing. But surely the LORD'S redeemed should be more energetic and enthusiastic spiritually, that He may be honoured and exalted! Let us not be careless. Our FATHER has given to us both powers and wishes: may we use all to the praise of the glory of His grace, in the power of the HOLY SPIRIT.

But some will say "Are all preachers?" In one sense, No. To rush forward to publicity is sin. GOD has different spheres for the brethren and sisters in His family. But all can be earnest, all can pray, all can do something for Him. A quiet, unworldly life, with simple apparel, witnesses. And conversation is a solemn privilege, though often made Satan's opportunity. May our speech be always with grace, and may we, humbly and fervently, do all to the glory of GOD.

"To speak Evil of No Man."

Titus iii. 2.

THE gospel of CHRIST is very practical. It leads to a consistent godliness in *daily* life. Many are quite willing to acknowledge that some help is needed by the weak sinner to be a little better, but most reject the revelation of GOD that entire grace is needed by the helpless sinner, involving an *entire* change of life (2 Cor. 5. 17). Not a few have professed the Name of CHRIST without knowing Him at all, urged on by a faulty mis-representation of the *humbling* gospel; and such have disgraced that worthy Name by living, *as they actually are*, in the power of the changeable, but ever-GOD-resisting flesh. Men have said "Look at *your* Christians," and, perhaps, rightly so, for these are not GOD'S children.

Yet it cannot be denied that among those who really seem to have been born from above there is not a stress on "true holiness" as there should be. This is very saddening. The standard has been *lowered*, amid protestations otherwise, and GOD has been dishonoured.

ed. In nothing is this more manifest than in the use of *the tongue*. James 3 is very striking. "Lie not one to another" (Col. 3. 6) is a solemn *command* to those risen with CHRIST, nor are added words a limitation. The thought is that believers will be with "one another," in holy fellowship (*cf.* Eph: 4. 22). "Ah," but you say "is this exhortation needed?" Yes, if we look at sin in the light of Matt: 5. One angry thought may be murder, one wrong look a more grievous iniquity than the present-day mere "profession" of Christianity can conceive. How often by insinuations and hearsay evidence, believers—or those who claim to be such—*take away* something of the characters of others. Surely something up to "the elementary legalism" of Ex: 20. 16—"Thou shalt not bear false witness against thy neighbour" is not too much to ask from those who would emphasize their high position. Is there anything of the spirit of Jer: 7. 9, 10 abroad?

By GOD'S grace, we would be definite in obeying *both* parts of 1 Cor: 13. 6, and would point out evil, and thank any who treat us in like manner, but it is deplorable when untruths and misrepresentations are *allowed*. "Hints" may do even more mischief than open utterances, and spread far and wide. A testimony for the truth, seeking to go back to the lines of GOD'S Will may be *misunderstood* by those who remain in the attractions of Christendom, but any who hope to stand before the Judgment Seat of CHRIST should be careful how they glibly characterize it, or those therein. "*So speak ye . . . as they that shall be judged by the law of liberty*" (Jas: 2. 12).

The text before us includes all the above thoughts, and also goes further. It is deeply important to speak evil of *no one*, even though the one be evil. The word is literally "blaspheme," and we can call to mind Jude 8, 9 where it occurs both as a verb and a noun ("an accusation, or judgment, of blasphemy"). Satan is wicked, but it is very painful to hear some speaking of him in an off-hand and light manner. His servants, against whom we are opposed, are greater than "flesh and blood" as Eph: 6 heart-searchingly shows. It is so easy to "talk at random," but "idle" words are not unnoticed by GOD (Matt. 12. 36). What a holy contrast saints should give to all this (Mal. 3. 16).

Doubtless the passage in Jude affords a key to the special stress of Titus 3, wherein those in *authority* have just been mentioned. The child of GOD is to be the *reverse* of a socialist, or agitator. 1 Tim: 6. 1-4 makes clear that among those who professed the Name of CHRIST there was a tendency, even *then*, (and since developed, and which the HOLY SPIRIT the more emphatically rebukes with prophetic allusions), to look down upon earthly dignities, and to manifest the exaltation of self. But the believer is not to take any position in earth's affairs. He cannot rightly do anything but obey and suffer, unless he would lose the *enjoyment* of the peace of GOD, and lose reward. It is deeply important that those who own their LORD'S authority should still remember 1 Tim: 2. 1, 2: If GOD should permit cruel powers to alter the affairs of this land during our lifetime, we should have no warrant for complaining or rising

up. It would still be our privilege to recognize the powers that be, as ordained of GOD. Romans 13 clearly sets this forth. "Here is the patience and faith of the saints." May *such* godliness—in its far reaching principle, affecting *all* employees and subordinates—be emphasized among us, and illustrated too, in the power of the HOLY SPIRIT, with the continual hope of our LORD'S soon Coming, when His faithful ones will happily reign with Him.

Pleasing God.

IT is a wondrous privilege to do anything "unto the LORD." How easy it is to allow other things to come in! How natural it becomes to please oneself! But the privilege set before children of GOD is great indeed. That the MIGHTY GOD, Whom heaven and the heavens cannot contain, should accept tiny acts of service is indeed marvellous. Yet such is His infinite love. Oh that our gratitude for such grace may be deeper.

But what is it to please GOD? The Greek word which He uses brings into prominence the thought of *fitting*. He cannot be pleased by our own way. In accord with this, Rom: 8 explains that the mind of the flesh is not *subject* to the law of GOD, and *therefore* those who are in the flesh cannot *please* GOD. Correspondingly we find the declaration of Gen: 5 that "Enoch walked with GOD" explained in Heb: 11 by the words "He pleased GOD." Unless there be a "*walking with*" there cannot be a pleasing. How many want to lead the HOLY SPIRIT rather than to be led by Him! The privilege of a believer is far greater than we realize, but it involves a responsibility of *glad* submission, and there are many *dangers*, for Satan would use every means to hinder "pleasing GOD."

If in mercy, we have been forgiven our sins because of the blood of the LORD JESUS, and are quickened and indwelt by the HOLY SPIRIT, may this henceforth be our object in life. Then shall we be privileged to hear our LORD'S "well done" when we stand before Him.

The Great Change.

SAUL was *breathing* slaughter (Acts 9. 1), but, laid low, he died, as it were (cf. Rom: 7. 9), and his new breath was seen in precious words "Who art Thou, LORD?" A question of surprise, yet reverence. "LORD, what wilt Thou have to do?" was the beautiful inference of a conquered, saved one. Truly GOD is omnipotent, and grace makes persecutors into humble servants. No credit to the creature: "he is a *chosen* vessel unto Me" (Acts 9. 15). The Source of blessing is the LORD. And the *means*? Must we not say, in large measure, Stephen's prayer (Acts 7. 60)! All, all to the praise of the glory of that grace which has likewise laid hold of us, because CHRIST died, willingly and intentionally and prevailingly, for us!

Shall I Learn Hebrew and Greek?

SPIRITUALITY is deeply important. If the alternative is "Godliness" or "mental knowledge," let godliness be more than first. But if true acquaintance with the LORD is accompanied by a willingness to learn the words of Scripture, if there is nothing inconsistent with spiritual progress in the use of some time for the understanding of the original Scriptures, why should this be set on one side? May not ignorance be laziness, and a real unspirituality? Many dear children of GOD fell they are unable. Not a few are unwilling for the effort: it is easier to give an address than to learn a Greek tense. But how many run unsent to "Christian" work.

The writer would not urge any to take up these studies for a pastime, or because others are so doing, but he counts it a privilege to help any who would please the LORD by learning more of His perfect language, in the book He has so graciously given to His blood-bought, and wondrously privileged people.

GREEK TESTAMENT CLASSES. Believers are earnestly invited to correspond concerning these—Thurs., Fri., Sat.,—if the Lord will.

Hymn for Believers.

Henceforth may we, our GOD, through blood out-poured,
Live, by Thy grace, with saints in one accord,
Through Him Who died, our SAVIOUR and our LORD,
By grace henceforth alone.

Henceforth may we our songs of triumph raise,
To Thee, our GOD, in these our pilgrim days
Before, and with Thee, humbly walk always,
By grace henceforth alone.

Henceforth may we Thy wondrous truth declare,
By godly lives, our gracious GOD prepare
For future bliss, when we shall glory share,
By grace henceforth alone.

Henceforth may we, since by CHRIST'S blood made near,
In all our ways acknowledge Him, and fear
Lest we should fail to honour, and revere
Our GOD henceforth alone.

Henceforth may we look up, for evil sigh,
And fear lest by our life we should deny
Our GOD on high, Whom we should glorify,
By grace henceforth alone.

Henceforth may all our days for Him be spent,
Who for us died, to Calv'ry gladly went,
In this dark world may we now represent
Our LORD henceforth alone.

WORK AMONG ISRAEL is a privilege, as indeed all service, but everything unto the LORD involves problems. We would give thanks for *His* sustaining and guiding grace, conscious and confident that *He* will strengthen still, and grant us the patience and tact needed. In this connexion, we would value the prayers of those who, in mercy, can draw nigh, as the LORD'S remembrancers for the scattered nation.

FIFTY DAYS.

TIME is hurrying by. It is 50 days since your Passover season, and how have the seven times seven days been spent? They belonged to GOD. Have they been for GOD? If not, you have robbed GOD Himself. "Seven" is, in Scripture, a number suggesting completeness, but how *incomplete* your life is.

We cannot but think of the seven times seven years, leading up to the Jubilee. GOD beautifully *arranged* all Israel's history. Yet have they wandered from Him, and lost temple, sacrifices, kingdom—everything of privileged *acceptance* with Him. Why?

You have counted fifty days. Remember Psalm 90. 12. Do not think your earthly life is for ever, and that all Israel have a share in the world to come. On *what* is your hope founded? A vague wish, a national belief, a rabbi's word will not support you.

Do GOD'S Words prove "your religion," or are you trusting to a straw?

"A NEW MEAT OFFERING."

GOD pictures a new work, reckoned from the *מז*, or sheaf waved before Him, on the Day after the Passover sabbath. That is, a new work, resting on *resurrection*, for the corn of wheat had fallen into the ground, and died, ere it could bring forth much fruit.

There is a new covenant. Jeremiah the prophet mentions this (31. 31). But Israel say "No." They want that which is old. But the righteous law can only condemn unrighteous sinners. The new meat offering proclaims GOD'S work in the present time, taking from Jew and Gentile a people for His Name.

Of old, the Gentiles were heathen, but *now* the GOD of Abraham is worshipped by true Christians, who mourn over Jewish unbelief. Cannot Israel see there must be something wrong in their position? A scattered people without a home, they need MESSIAH. Nor is there any hope except in His Sacrifice.

RIGHTEOUSNESS is not the work of man,—we are all, by nature, as an unclean thing: GOD gives a *righteousness* to His dear people: Surely, therefore, they can rejoice in its perfectness. How wonderful is *His* love. How sure is our salvation, if we are, by mercy, "in CHRIST JESUS." *What* manner of persons ought we to be.

"Questions of Enquiring Jews," a *Free* Booklet gladly sent to any interested, or, rather, concerned by the gracious working of GOD. Correspondence welcome—Percy W. Heward—Meeting Rooms of Believers: 61, Upton Lane, Forest Gate, London, E.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

"Ye shall go out with joy, and be led forth with peace."

"The fruit of the SPIRIT is love, joy, peace."

Isa. 55. 12, Gal. 5. 22.

A Word of Introduction.

THE continual grace of GOD awakens His people's praise. Month after month have we been permitted to tell of His love and will. We never know how long such privileges may be granted, but mercy "*hitherto*" calls for an Ebenezer. And we would seek grace to continue, and not to shun the declaring of all the counsel of GOD. His words are very precious, and His saved ones should rejoice in them, because rejoicing in Him. The joy of the LORD is their strength, and His statutes are their songs in the house of their pilgrimage. Thus are they enabled in everything to give thanks, and in the spiritually-dark night they may pray and sing praises, even as Paul and Silas. Our GOD is faithful, and will not fail. Let us trust Him more, and in the power of the HOLY SPIRIT, go forward.

Meditations from a Law Court.

IN the mercy of GOD, we have been enabled to see, and set forth, why a humble believer *should* ask relief from jury-service,* when this is demanded. Private (or public) witness that the Kingdom of CHRIST is not of this world, and that His people should not take any governmental powers till He shall come, or have fellowship with those who know Him not, may result to His glory. Conscience before GOD is deeply important, and the believer must be willing to be misunderstood, and even misrepresented for his LORD.

But there is no Scriptural warrant for courting publicity by human methods of opposition to that which seems natural, and necessary, apart from the heavenly calling. A believer, may, as the writer

* Leaflet, "Scriptural Attitude Toward Juries," on application.

recently, on arrival of a summons to act in the capacity of a jurymen, consider prayerfully, and then inform those in office of his convictions; but even then he may be required to present himself on the appointed day, not knowing what will happen.

Preparatory prayer is once more important that there may not be the attitude of self-righteousness or self-reliance, or self-advertisement. We would not resist "the powers that be," though belonging to regulations different from those which guide any who would follow their rejected LORD. It may be, as in the case mentioned, the LORD will permit that no more need be said, but how precious is the thought of 1 Pet: 3. 15, and how encouraging, in this connexion also, is the promise "It shall turn to you for a testimony" (Luke 21. 13).

But, just now, another train of thought may be the LORD'S help to some of His own. Legal affairs involve a tremendous expenditure of time and money, and one feels *again* the sad, sad effects of sin. If there were universal frankness, if all were dependable, how different the world would be. But *sin* has seared the conscience, and cumbersome legal apparatus reminds of its unnumbered consequences. Contrasted, indeed, is the Divinely-prompt decision of a Solomon (1 Kings 3).

Further, one cannot but realize the *mental* ruin, and dislocation, which the fall has brought. "There are two sides to a question" we are told. But why are all the "differences" among men? Apart from definite *wishes* to see something against another, there is a *fallen* bias in the human mind, and *selfishness* necessarily prejudices one in favour of *oneself*. If love is the fulfilling of the Law (Rom: 13. 8-10), law cases are the exact reverse. And one would recognize the heart-rending damage done by the defending of all manner of actions. Surely children of GOD should be careful in choosing professions for their children.

Moreover, is it not solemnizing to see the monotony of an argument broken by the *amusement* which a contradiction causes? Untruthfulness is not a basis for a jest, or for a sarcastic smile. It is far easier to laugh at evil in a world where evil arrays itself strangely than we always remember. Believers should claim the LORD'S *guiding* in this matter.

How free are those who bear CHRIST Name now from the legal troubles which beset the early Christians. We are not, in this land, arrested by a mocking crowd, and dragged before an angry tribunal. How "easy" is our path in these matters. But are we faithful, in the powerful enabling of the HOLY SPIRIT; or are we, alas, settling down?

One thought more. When our Heavenly FATHER permits the problem of *any* difficulty—whether a call to jury-service, or ought else, physically or spiritually, let us seek to see His teaching therein, and, when the trial is graciously removed, let us not forget to return thanks (Luke 17. 11-19).

Correspondence welcome.—Percy W. Heward. BIBLE STUDY CENTRES:—61, Upton Lane, Forest Gate, E., 43a, The Broadway, Walham Green, S.W. Also "Rosemond," Bede Burn Rd, Jarow-on-Tyne.

Two Portions of Truth United.

- (1) "We shall not all sleep, but *we shall all be changed* in a moment, in the twinkling of any eye, at the last trump" (1 Cor. 15. 51, 52).
- (2) "*Unto them that look for Him* shall He appear the second time" (Heb. 9. 28).
"They that were *ready* went in with Him to the marriage." (Matt. 25. 10).

SOME dear children of GOD have rightly asserted that all believers on earth when CHRIST returns shall be caught up to meet Him. Others have rightly emphasized the passages which speak of true preparation first (Rev. 19. 7). But each thought seems to attack the other. There is a danger in the suggestion that if any are "in CHRIST" they are necessarily looking for Him. The substratum of truth in this expression does not prevent the feeling that such an interpretation is hardly honest to Scripture, robbing it of much practical force.

There can be no difficulty as to those who have "fallen asleep." Free from the failures that marred earthly life, and conscious, in Paradise, of "that blessed Hope," they *are waiting* for CHRIST'S glory to be manifested, whatever they once *were*. But there is a real difficulty as to living believers. What is the solution?—A reviving from the LORD, which will make all believers *wise and ready*, as Matt: 25 shows. 2 Pet: 3. 9 with its emphatic "usward" or "youward" expressly shows that our beloved LORD is waiting for this. Hence the *two* aspect of truth coincide, and the inferences are indeed helpful. But what are these inferences? The joyous longing of the LORD'S people toward Him, and their prayerful expectation of His working among His own are increased. Practical godliness is thereby helped in the power of the HOLY SPIRIT. Furthermore, a wondrous "intervening event" is implied, which does not hinder true watching, but is itself hindered by the theory that there will be no united revival of saved ones, and that we must not aim beyond individual preparedness. The often "vexed question" as to the "tribulation," which is *not wrath*, but in which saints will be separated from those who merely profess CHRIST, appears to be solved hereby, to GOD'S glory.

The fulness of salvation is such that it has eternity for its length, the whole being for its breadth, union with CHRIST for its height, and the fact it reaches lost sinners shows its condescending depth.

A deepened sense of grace means a deepened sense of sin. In the light of the LORD, Isaiah said "Woe is me," and Job abhorred himself. Pride and boasting, even of spiritual prosperity, indicate a heart of ignorance and wandering.

Is the LORD'S Supper an Isolated Action?

MANY readers have already been enabled to consider this partly* but truth needs *much* prayerful meditation, in the HOLY SPIRIT, and "a plain path" in these dark days is deeply important. The effects of any attitude in this matter will *continually* be seen, and care in this respect is so often misused by Satan to cause ill-feeling, for there is the *appearance* of "human exclusiveness" in the way to which the writer feels the Scripture directs. "Let brotherly love continue" while we ponder all before the LORD, and seek to be guided along that road which ends in "all the truth" (John 16. 13).

If we are among the called of JESUS CHRIST, we should want Scripture *precept* or *principle* for *everything*, and whereas the silence of Scripture must not be glibly made a *positive* argument, it has *great negative force*, forbidding us to go forward, till His wishes are clear. May I illustrate what I mean by this? The silence of Scripture as to musical instruments, in assemblies now, would not, *if by itself*, justify an attack on these, but it should make each unprejudiced believer very thoughtful and very cautious, and unwilling to introduce or use anything of this nature, unless warranted in some definite way!

We are too apt to be led astray by the theory that whatever is not especially forbidden is approved. Some introduce this idea in connexion with smoking, others with practices like that which is regarded as the "baptism" of infants. We are on a dangerous downgrade if we accept usual customs till they are shown to be wrong, rather should we receive *nothing* till it is shown to be right.

This is the special thought impressed upon the writer's mind just now. Where can Scripture be found for the breaking of bread apart from Scriptural assembly fellowship first? Where have we reception at the breaking of bread as a *separate* action? No such *isolated* welcome, no occasional communion, can be found in Scripture. The LORD'S Supper is not, primarily, a test of Christian love, but an act of obedience in remembrance of Him. The order in Acts 2. 42 is Divine and suggestive.

Let us prayerfully examine the popular desire of the present-day. Either it draws the line in accord with a "creed," including, for example, those who ignore CHRIST'S command as to immersion, and excluding, as a rule, those who deny His revelation as to *everlasting* punishment,—or it places the *whole* responsibility on those partaking, and makes discipline late, uncertain, or impossible. Can we find *either* of these aspects in Scripture?

But it may be replied—"No, yet in as much as the times are changed, and there are now sects and systems of men, it is necessary to treat believers differently." There was at least one saddening sect in the days of 2 Timothy, and we find a holy separatedness in ch: 2. But beyond this, while sorrowfully acknowledging the existence of disorder, of those who confess CHRIST in *strange* sur-

* See Leaflet "The Breaking of the Bread: An Expression of a Scriptural Position, or A Distinct Event?" Free on application.

roundings,—we would ask for any Scriptural *principles* which justify the proposed broadening, in a positive act of obedience. Can they be found?

To sum up. In early days, we see the children of GOD truly together, and *thus* they broke bread. The meeting was evidently a "church meeting," in the true sense of the words (1 Cor. 11. 18-34). Is there any *Scripture* for altering this to suit confusion? Is discipline, which is commanded, possible under such a condition? To take a part parallel—would Israel have been justified in a Babylon-Passover when captivity came? Or, to give a closer equivalent, did GOD warrant uncleansed partaking of the feast in Hezekiah's day, when He smote the people, as 2 Chron: 30. 20 implies, even though it would seem the hearts of many thus reproved were prepared (19)? Perhaps these questions have not been before you, beloved reader. You have felt it right for a company professing CHRIST'S Name to keep you out of a nominal church meeting, convened, without Scripture warrant, to choose a pastor; yet thought it intolerant to refuse indiscriminate breaking of bread. You have felt it right to participate with an association to which transfers would be received from another association whose pastor fed the flock with the husks of criticism, and to go elsewhere and identify yourself with a few humble-minded believers wanting, in large measure, to honour their LORD. You have next approved of a conclusion to a conference in which Anglicans and Nonconformists have said they are as one body, only to return to their respective bodies immediately after. I do not doubt your salvation on this account: I would not speak condemnatorily of GOD'S dear people in various denominations, but have you *Scripture* for this attitude, and how does it really help forward the unity for which CHRIST prayed? Will you not reconsider these things with an opened Bible, seeking the guidance of the HOLY SPIRIT, and the laying low of prejudices, that GOD in all things may be glorified?

Undenominationalism, Unsectarianism, or Christian Unity Against Sectarianism?

"[S]MS" are poor things, being unscriptural. On this account alone one would hesitate before using either of the two earlier words. It may be said, "Not the word, but the thing should be considered." But what if the *word* influences the thing and affects motive and object? All our words should be to the glory of GOD. We often make our circumstances, and these react on us: what a need exists for a humble walk with Him.

Further, an "undenominational" attitude is unsatisfactory. "Denomination" signifies "name." We should rejoice in the worthy Name of the LORD JESUS called upon us. "Ah," it may be replied, "We all know what is *meant* by undenominational." Alas, the *real* erroneous meaning expresses and affects the state of heart more

than most imagine. We want more definiteness for the LORD's arrangements. Many profess to be "undenominational," but rather intend to be "interdenominational"; differences between children of GOD are not an object of concern to them, as they should be. In this we all need to confess our sins.

That which we should seek is the LORD'S exaltation in holy devotedness unto Him away from things which grieve Him. Thus we should protest against all that would divide Him (see 1 Cor: 1). Every "ism," and system, and theory of man should be judged, not that we may be occupied with controversy, but that there may be a definiteness which men will call "sectarian," but which is holy and humble, because of and toward Himself.

"The Entrance of Thy Words Giveth Light."

Ps: cxix. 130.

VARIOUS thoughts seem wrapped up in this brief, yet Divinely precious statement. The beginning, the gate, of GOD'S Word is truth (Ps. 119. 160 marg:), and we think of the Scriptures, and the way in which man has attacked the early chapters in Genesis. Strikingly the first recorded words of GOD are "Let there be *light*." How true it is that the LORD giveth light, and, without Him, man, who is darkness, remains in darkness.

But there is doubtless, an appointed emphasis on the entry of GOD'S truth into the *heart* (cf. Prov: 2. 10). Mental acquaintance with the Scriptures is not sufficient. If there is to be blessing, it must be by the *entrance* of what GOD has caused to be written. The Bible is not merely a text book, it is food for the redeemed. And the HOLY SPIRIT leads saints to value it as such.

Yet more;—unless the HOLY SPIRIT takes of the things of CHRIST, the book is sealed as (Isa. 29. 11). Hence the word "entrance" or "*opening*" reminds us of our need for opened eyes (Ps. 119. 18) that we may behold wondrous things out of the LORD'S truth, by His unveiling, and live accordingly, to the praise of the glory of His grace.

We must be *simple* enough to accept what is written, and our gracious Heavenly FATHER deigns to teach meek, humble, simple ones. How condescending is His love, and we were worthless. Surely we should praise His Name. Oh for more gratitude, and more willingness to receive His instruction, and thus to honour Him.

Self Confidence.

IT is easy to have confidence in the flesh. Nor is this the case with unsaved sinners alone. The LORD'S people need to be guarded. We must never forget Peter's vain promise to die for, or with, the LORD he denied. We little realize how feeble we are. Grace has delivered from judgment, and there are infinite supplies in CHRIST, available by the working of the HOLY SPIRIT, but we must never

trust to ourselves.

How natural it is to have self-confidence as to *our* translation or interpretation of parts of Scripture. The spirit of pride may dress up in a Bible-praising robe, and may be disguised as zeal for GOD'S truth.

These thoughts may be used of the LORD to regulate *attitude*. Satan's attempt will be to produce an equally sinful antithesis. It is "natural" to argue from a weakness that sin may be excused, or to infer absence of godly determination. These things are *very wrong*. Again, some will say to faithful believers, "You think you are right and everyone else is wrong." Unhappy the man who does not think he is right. Self-dogmatism has a swing of the pendulum to uncertainty (see Eph: 4. 14). Neither can please the LORD. But, in His HOLY SPIRIT'S power, there is a *true* position of quiet firmness, yet docility toward Him, with readiness to receive further truth, but a holy dread of surrendering any. An "open mind" toward the world is as dangerous as the absence of an "open mind" toward the LORD. And who is sufficient for these things? "The LORD liveth."

DANGER AHEAD.

IT is well to be warned. How many have been alarmed "too late." There are many signals against the sinner on the path he has chosen, but, yet he persists. "My chance," he says, but there is no chance. The only hope is "both sure and steadfast," Heb: 6. 19, and to make known such hope has this little messenger been put in your hand.

"Danger ahead." Surely it is time to be concerned, and it is time to seek the Lord. The "end" of one's own way is "death,"—even separation from the glory of the Lord, and from the Lord of glory. Will you wildly dare to wish this?

The "red" light which speaks of danger, and fire, is the colour of BLOOD. Thanks be unto God, there is an atonement. The majesty of the law has been upheld, and "in Christ Jesus" we can now set forth a free, and full, and finished salvation, never to be undone, never to pass away. To those really "IN Christ Jesus," there is

NO DANGER AHEAD.

Hymns for Believers.

Hitherto the Lord of Glory
Hath His chosen people led,
And they would recount the story
How for them His blood was shed.

Hitherto the Lord hath given
Grace sufficient for each need.
Since in mercy born from heaven,
Where Christ lives to intercede.

Hitherto the Lord hath blest us,
With His presence here below,
And He will not leave, nor fail us,
In this world of sin and woe.

Hitherto the Lord hath granted
More than we have asked or thought,
In our hearts His love He planted;—
Oh the wonders God hath wrought!

Hitherto, while humbly resting
On Christ's finished work alone,
God has kept us, mid earth's testing,
And we praise for mercy shown.

Hitherto, when foes surrounded,
As our mind on God was stayed,
Unto us His grace abounded,
So that we were not dismayed.

Hitherto the Lord hath kept us,
We would render humble praise
Unto Him, for grace so wondrous,
Shown throughout our pilgrim days.

Keep Thy saved ones, Lord, always
Near to Thee, in these dark days,
Mid the errors all around,
May they in thy truth be found.

Keep them, by Thy sovereign grace,
Always running in faith's race,
May they neither faint, nor fall,
When in trials great or small.

Keep from sin, and worldliness,
Those who now Thy Name profess,
May they error soon discern,
As they watch for Christ's return.

Keep outside the camp, O Lord,
Those who love Thee, and Thy Word,
May they earthly gain refuse,
Earth's reproaches gladly choose.

Keep, and every need supply,
As Thy saints look up on high,
Guard, and guide, uphold and keep,
When Thy people wake or sleep.

Keep, O Lord, Thy chosen ones
Close to Thee, since called Thy sons,
Thus they will a witness be,
In this world, O Lord, for Thee.

Keep until that glorious morn,
As Thy saints the truth adorn,
From all compromise and pride,
Trusting Thee whate'er betide.

Near to Him Who died to save me
Would I ever seek to stand,
With Himself His all He gave me,
And upholds me with His hand.

Oh what grace and love devoted
Has been shown to guilty me,
All my Saviour's works denoted
Lovingkindness deep and free.

Praise should ever be forthcoming,
Lips that murmur sin away,
Earthly joys should ne'er be *numbing*
Grateful feelings day by day.

Oh the fulness of salvation,
Endless glories with my Lord,
Calling forth true adoration,
As His grace I still record.

Caused to know our gracious Lord
Thankful we should ever be,
And His changeless love record,
Till His glorious face we see.
Surely grace is cause for love,
Surely mercy calls for praise,
Reckoned now with Christ above
We should seek our Saviour's ways.

Never did we seek the Lord
Till He led us Him to seek;
His the work, and His the word,
Of His glories we would speak.
Self has nothing now to say
Self but led us on to doom.
But our Saviour had His way,
And redeemed from endless gloom.

Who can ever fully tell
All the wonders of His grace?
Snatched from e'en the brink of hell,
We shall ever see His face!
We who 'gainst Himself were set
Shall His lovingkindness prove,
For He paid our awful debt,
Nor will cov'nant grace remove.

O our Father, we would sing
Of the merits of Thy Son,
Now our Lord, and soon earth's King,
Altogether Lovely One.
Grace is still our joy and boast,
Nor can we ourselves proclaim,
We were only dead and lost,
His the glory, ours the shame!

How precious is the love made known
In Christ our Lord for aye:
Redeemed by blood, we gladly own,
He took our sins away.

We would, with gratitude, declare
The mercy still received,
Yea, endless mercy we shall share,
Who have "in Christ" believed!

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"The SON of GOD, JESUS CHRIST . . . was not yea and nay . . . for all the promises of GOD in Him are YEA, and AMEN, unto the glory of GOD by us." 2 Cor. i. 19, 20.

A Word of Introduction.

EVERY issue of a Monthly is a solemn mile-stone, testifying to grace received, and strength granted, but reminding us how little we accomplish for Him Whom our soul loveth. It is a great privilege to know sustaining grace, but what manner of persons ought we to be. Grace calls for godliness, and godliness glorifies GOD. That this publication may be used by Him to attract some to CHRIST, and likewise to build up some of His dear people is our longing. "The LORD'S hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear." Isa. lix. 1.

The Lampstand.

EVERYTHING in the Tabernacle seems to picture CHRIST, and His people. He is the Centre of Scripture. Gold without wood speaks of humiliation as no longer present, and I think this is the key to the difference between the ark and the mercy seat, the latter showing CHRIST risen.

It is noteworthy that absence of measurement appears to indicate the people of the LORD, a great throng which no man can number. Hence in the holiest of all we have the cherubim, in the holy place the lampstand, and in the court the laver, to describe the redeemed. Individuals and little companies of saints are shown by the measured boards and curtains, wondrously united, but the whole assembly as GOD'S "unique unity" is marked off, in our knowledge, from numbers of length and breadth (note Eph: 3. 18, 19). We see, further, that as the cherubim are linked with the mercy-seat, not the ark, so the lampstand is all gold, to portray CHRIST our LORD raised from

the dead. For are we not *united* to Him *in resurrection* (John 12. 24), though we rest on His finished work? The beautiful accuracy of the types is ever revealing the Divine authorship of Scripture. May we be more thankful, and seek, in the HOLY SPIRIT, to understand what the HOLY SPIRIT has written.

There was but *one* lampstand, and the middle shaft was called by the name of the whole. Hence we read of the six branches coming *out of the lampstand*, and recollect 1 Cor: 12. 12. It is wondrous to see the unity, even as there is *more* than a link in Ex: 25. 19 marg.: We have all *from CHRIST*: we are not only joined to Him, as if we were something in ourselves.

The oneness is emphasized once more in Ex: 25. 36 and in the weight (39): and this is given that, in the absence of measurement, we may realize the work of salvation is *not* vague and indeterminate. Likewise the position of the unmeasured cherubim indicates that nothing is beyond CHRIST: but *there* was the boundary.

In the lampstand we behold a finished work (6), order (3 each side), beauty, fruitfulness, and true use. The inter-fellowship of branch with branch is shown by Ex: 25. 33. The mention after the mercy-seat of atonement, and the table of fellowship is suggestive. The *absence* of earthly day-light is important, and the acceptability seen in Ex: 25. 37 margin (also 27. 20) must not be overlooked. I believe the "almond" is chosen, as in Jer: 1, to indicate *looking* for that blessed Hope, and we might compare the plain picture of resurrection in Num: 17. The stress on "branches" would set forth what has already been implied, a living people (see Ps: 92. 13): how different the "branches" of Christendom.

Our English word "candlestick" loses the precious thought of GOD's own language. The lampstand, or place of light requires *oil*, and all the arrangements thereof were Divine (Ex. 27. 20, 21). We are only channels for the work of the HOLY SPIRIT, and we receive *all* from CHRIST. Zech: 4 is parallel. But, alas, *our* wicks need trimming, and the priest's work in this connexion is before us. Our High Priest does not forget our need. O that we may indeed remember our privileges, and illustrate more and more our union with Himself, and desire to bring Him glory.

The Tyranny of Custom

OR

The Will of the Lord.

HABITS exercise a larger power than many will readily acknowledge. It is unpleasant, yet appointed, to be thought "strange" (1 Pet. 4. 4). The LORD'S redeemed have no Scripture warrant for walking as *others* walk (Eph. 4. 17). He has saved a people to be for Himself, *not* half for the world. Undoubtedly the things of earth are often "attractive": we do not deny that the *pleasures* of sin exist, but saved one's affections have been changed, and CHRIST

is more than all earth can offer, yea a thousandfold. How cold we are in our love to Him! Yet He never varies in His love to us. Song of Songs 5 is heart-searching.

It was Israel's sin to be *as the nations* (1 Sam. 8. 5, 20). And the words of Jer: 10. 2 are suggestive, "Learn not the way of the heathen." And of this command we have more than an echo in Matt: 6. 31-33, "Be not anxious, saying what shall we eat? . . . for after all these things do the Gentiles seek . . . but seek ye first the Kingdom of GOD, and His righteousness."

Let it be firmly fixed in our minds that though we *were* "even as others," the LORD hath set apart for Himself. Does the wearer of a decoration bestowed by the king fear he is too "singular," and so take it off? How many glory in their shame, and how many are ashamed of their glory in spiritual things? Why should we fear what men think or say? What are *men*? We trust in the Living GOD, and if grace has brought us into a living and eternal relationship with *Himself*, we may well rejoice exceedingly, and boast in JESUS CHRIST our LORD.

The worldling may laugh, but Eccl: 7. is suggestive in this connexion. The believer is the only one who has a right to rejoice. Madness is often linked with seeming merriness, but why should we tremble before the scoffing of those whose earthly life is nearly spent, and who have a dark prison in view, though they see it not,—unless the grace, at which they mock, mercifully stops their career!

"I will not be brought under the power of any(thing)," wrote the apostle in 1 Cor: 7. 12. "Things" are bad masters. The LORD Himself is willing to be the Controller of His people, and unless we follow His gracious and precious Will we sin! "The fear of man bringeth a snare" (Prov. 29. 25) in this matter, as we have oftentimes seen, and oftentimes it is easier to "fall in," but such an attitude is, indeed, a spiritual *fall*. It is our privilege to *withstand* in the evil day, and, having done all, to *stand*, nor is the HOLY SPIRIT insufficient for our needs. May it be our privilege to keep aloof from earth's vain festivities, and grandeur; to put aside its reputation and flattering approval—that so when our LORD returns we may not be shamed away from Him, but, seeing Him, receive His own unequalled "well done."

Doctrine or Doctrines?

CARELESSNESS about words and names has often dishonoured our Heavenly FATHER. Little things, as flies of death, may *spoil* the apothecary's ointment. There is much pride in such sins. Do not say "This is a *small* matter": be concerned to please your LORD in all, beloved fellow believers.

We continually hear such expressions as "The doctrines of grace," "doctrines of Scripture" and so forth. Are they the mind of the LORD?

A Concordance will show that, while the English word "doctrine" translates 6 words (3 in Hebrew and 3 in Greek), the majority of

occurrences render the related nouns διδασκαλία (didaskalia) and διδαχή (didachee). The former is plural in Matt: 15. 9, Mark 7. 7, Col. 2. 22, 1 Tim. 4. 1 and *nowhere else*. In *each* case evil is before us. But what a holy contrast we have in 1 Tim. 1. 10, 4. 6, 13, 16, 5. 17, 6. 1, 3, 2 Tim. 3. 10, 16, 4. 3, Tit. 1. 9, 2. 1, 7, 10. It will be noticed that the majority of places are in the later epistles. What a spiritual stress on sound *doctrine* is needful amid *ruin*.

(The *one* case of the singular used concerning false teaching is in connexion with the expression "every wind," though we are not proving the converse that the singular is always good; see Eph: 4. 14).

The latter term is *only* plural in Heb: 13. 9, where it is plainly employed of that which GOD hates. Must we not therefore, conclude that it is erroneous and unscriptural for GOD'S dear people to use such language as "the doctrineS of grace?"

But is the "point" important? Yes, for GOD'S wording is perfect. Can we see anything of *His* reason for so speaking? I think we can. Errors are *manifold*. Truth is one symmetrical whole: we cannot ignore part without affecting all. Oh that we may value all the onenesses which our Heavenly FATHER emphasizes, and grieve over the divisions which men ever cause. The theory that all paths lead to heaven is sinful. All beliefs are *not* permissible. The Truth* is "one." May these thoughts be applied, in the HOLY SPIRIT'S power, to our gladly-obedient hearts.

The Soul of the Diligent Shall be Made Fat.

Prov. xiii. 4.

HOW precious it is to have a holy determination in life. It is so easy to be idle. But GOD is dishonoured by this sin. Not that we are to be occupied with our activity. Our salvation was beyond our working. Grace, absolute grace, infinite grace, was the wondrous foundation of all we have done unto the LORD, or can do. And we can never ascribe any glory to self. Our FATHER'S own mercy is the cause of an everlasting salvation, and it is fitting that we should remember Him, and realize His SON *still* interceding for those for whom He once died.

Lack of proportion is often a hindrance to spiritual progress. If we use Grace against the Judgment Seat of CHRIST we misuse it. The responsibility of a believer is very real. And the LORD will not approve laziness. Diligence, moreover, is linked with present blessings—soul blessings. How often are we *fed* as we seek to *understand* the words of our gracious and glorious GOD. If we dig deeply into Scripture we shall find many gold mines. The HOLY SPIRIT Who helpeth our infirmities never encourages our lack of perseverance. Oh that it may be our joyous privilege to search and and to toil, knowing that our labour is not in vain, if in the LORD. Natural temperament, the weather, common customs are often made

* How often the term "truthS" is unwisely used. There is a peculiar emphasis in Isa. 26. 2.

Satan's invitations to slothfulness, but let us remember that "the soul of the sluggard desireth, and hath nothing." It is easy to wish for blessings, and to stand in the way of enjoying them. How many want to experience the rich advantages of "giving up" *without* "giving up" first. But GOD will not lead us toward bargaining. May these thoughts, prayerfully recognized, be full of help, by the continual application of Scripture in the HOLY SPIRIT'S power, amid a crooked and perverse generation, among whom we shine as lights, and in view of the near Coming of our beloved LORD.

Are Carnivals Among GOD'S Approved Pleasures for His Own People?

IT is the writer's desire that some who profess the Name of the LORD, and, who yet feel they can join the world's delights, may *carefully* read this. Thanks be unto GOD, there are many who find His Word very precious, and would be *miserable* in the joys which attract many, but others conceive that such, who delight to be *receiving* all in CHRIST, *give* up too much! And for the latter would one specially write, conscious of weakness, but confident that GOD will teach any who are truly *His*, and humbled before Him (John 7. 17).

It is plain that "carnivals," and similar "amusements," are not appointed in Scripture, but are they *indirectly sanctioned and approved*? Shall we seek to find out? Only as there is a heart of love to CHRIST,—that priceless privilege of a "new creation"—can there be *right* Bible searching. Oh that His people may be exercised before Him, and that these meditations may lead others to realize that they have long been "without CHRIST," although *thinking* themselves saved.

Believers are bidden to mortify their members on the earth (Col: 3. 5), and to do all *to the glory of GOD* (1 Cor. 10. 31). Can it be said carnivals are a path to this goal? Here is the *general* principle, and a longing to *glorify GOD* will solve many problems. The mind that is not occupied with CHRIST, alas, aims at *something else*.

But whereas some will be helped most by pondering this wondrous thought, namely, that everything is to be done, by GOD'S people, in the Name of the LORD JESUS (Col. 3. 17), others may be impressed by brief reasons for separation from these popular pleasures, in which the majority see "no harm."

At the outset, we must define a "Carnival." It is, now-a-days, a procession, or display, of decorated persons and things, with certain theatrical representations, and often linked with "philanthropic collections." What, then, are the objections?

1. *The Name*. "Carnival" is from the Latin word for "flesh,"—to denote a revelry just before the man-appointed Lenten fast. But GOD over all has *overruled* the name as a solemn witness. Why should believers have fellowship in "fleshlies?" Nay, rather,

"abstain from *fleshly* lusts" (1 Pet. 2. 11), for "they that are CHRIST'S crucified the flesh with the passions and desires" (Gal. 5. 24 lit:). In this connexion, it is amazing how those who own CHRIST are willing for games etc : called after the *devil* himself !

2. *The Character.* The dress of many is *ridiculous*, and to a thoughtful child of GOD *foolishness* cannot appeal (see too Eccl 2. 1, 2). Some attire is more than questionable, contradicting GOD'S revealed Will in Deut: 22. 5, and sometimes *making mockery at sin*. The writer has been disturbed in open air testimony, near a carnival, by the pretended approval of one dressed as a clergyman, with a push-cart and dolls, to cause laughter at a sad illustration of the blasphemy condemned in Matt: 24. 23. The believer who takes part in a carnival, *or who goes to see it*, in some measure, identifies himself with these abominations. A program will not attract but sadden one who remembers Ezek: 9. 4. 'Tis not only that GOD is omitted—this is awful enough—but there is a heart-rending substitute for exaltation of Himself.

3. *Fellowship with the World.* This is a *necessary* part of all carnivals. Is a child of GOD called to amuse those hurrying on the way to judgment? Does not 1 Pet: 4 decide this question very definitely. Those who are "alive" are instructed to "arise from the dead" (Eph. 5. 14). The message is clear:—"Come out from among them, and be ye separate, saith the LORD" (2 Cor. 6. 17). Shall His words sound in vain, and on our unwilling ears?

4. *The Accompaniments.* Advertisement of wine and strong drink, and of tobacco, cannot rejoice exercised children of GOD.

Concerts, to follow, cannot please those who would recollect the precious limitation of Eph: 5. 16.

The boldness, even of children, in collecting, especially from the opposite sex, cannot help toward modesty. But a Christian linked therewith is helping this aspect of ruin.

The excitement and mirth cannot aid in thinking of eternity, cannot prepare for the often following LORD'S Day.

5. *Further General Thoughts.* Dressing to attract attention, *even in ordinary life*, is quite unmindful that *we need*, what even *animals* do not need, *because of sin* (see Gen: 3). Who would wish to advertise his leprosy? Why should we be proud of the *effects of the fall*? Moreover, *any* emphasizing of oneself leads to vanity and selfishness, and similar sad unveilings of the sinful heart.

The end does *not* justify the means. If hospitals were entirely governed by GOD'S will, this would not improve the position. Indeed, one feels that there is something *underhanded* in the indirect expense of far more money in the display than is obtained by the collection. If the love be for the hospitals, let the amusement be eliminated, and how will they fare?

We have just referred to indirect expenses, and repeat this, for time is a solemn trust: a believer's time belongs to GOD. Even the "looking on" is wasteful. What *return* is there for the spent moments, in the *light of eternity*?

Finally, we would come back to the painful thought—*These things*

are of the world. Can that world, which refused our LORD, attract us? "Oh," you reply, "times have changed." Then you deny CHRIST'S prophecies, forget John 15. 18-20, and ignore 2 Tim: 3. 1, 4, 5, 13. Is it not true that Eve's *looking* was soon followed by *taking*? "Love not the world, neither the things that are in the world. If any man love the world, the love of the FATHER is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the FATHER, but is of the world: and the world *passeth away*." (1 John 2. 15-17). Wherefore, then, do ye spend labour on that which *satisfieth not*? Is there not a "plain path" with GOD, for those who, redeemed by blood, love Him? Do you despise the fellowship of 1 John 1. 7? Will not the world say that a Christian's joys cannot be much, if those who bear this Name seek *their* joys also? Why this dishonour to CHRIST? Here are the pleasures of sin (Heb. 11. 25), and not the pleasures of Ps: 16. 11. If you are CHRIST'S, will you despise your birthright? Nay "walk in the SPIRIT, and ye shall not fulfil the lusts of the flesh" (Gal. 5. 16). Remember GOD has said of some that they love pleasures rather than Himself, and He adds, implying that such are often professing Christians, "having a form of godliness, but denying the power thereof—

FROM SUCH TURN AWAY"

(2 Tim. 3. 4, 5).

The Privilege of Worship.

IN Rev: 4 we find how exalted beings delight to repeat a few words of adoration. Is there not something seriously wrong with our attitude when we find worship irksome? Yet is there not a continual tendency to make requests, to engage in "active service," and, amid all, *to forget to worship*? Thus, often, we dishonour GOD, and need, by grace to realize how much we lose, and how much we grieve Him.

The worship of Rev: 4 (continued in Rev: 5) echoes Isa: 6. There is no waste of time in uttering forth the infinite gloriousness of our GOD. We cannot praise Him too much. He will not give His glory to another. Let us realize our sin in this connexion whenever we proportionately lower His exaltation. We think so much of men, and speak so little of Him! Ezek: 44. 15 needs emphasis in these days. Publicity is not to become the great thought and object of life. Though we cannot raise GOD any higher, we can honour Him, and this is a wondrous privilege committed to us, that His Name may be praised in all, and that truth, by the HOLY SPIRIT'S working, may find an abiding place in our hearts and lives.

The manifested lovingkindnesses of the LORD are ever an argument for praise. But praise should flourish even when blessings are partly hidden.

Am I LOST?

HAVE you ever asked yourself this question? Many imagine all will be well. When their friends die, it is assumed at once, they must be "better off," and so the inference is drawn "I shall be at peace afterwards." Others are willing that the future should remain *unknown*, and GOD is left out of their reckoning.

My friend, how is it with you? If you are lost now—and GOD says we *all* are, by nature—your only hope is to be saved by His grace, through the blood of His beloved SON, else will you be *lost for ever*. If you are lost i.e. away from GOD, and dead in sins, yet do not know it, is there not madness (Eccl. 9. 3) in the heart? But if you know it, and are troubled, here is a precious message—"The SON OF MAN is come to *seek* and to *save*

THAT WHICH WAS LOST" Luke 19. 10.

Hymns for Believers.

**"The Blood shall be to you
for a Token."**

Precious type, and precious token,
Unto Israel once made known:
Telling of a love unbroken,
And to worthless sinners shown.
Who the grace of God can measure?
Who His mercy comprehend?
Far beyond earth's greatest treasure,
Ne'er "begun," and ne'er to "end."
'Tis beyond our heart's expression,
'Tis eternal, full and free,
Yet it is our heart's confession,
While we praise continually.
God His Son hath freely given
For the guilty, dead and lost,—
Earning hell, receiving heaven,
And His blood th' amazing cost.
Here is token of salvation
Which no man can e'er remove,
And with grateful adoration,
We such lovingkindness prove.
Troubles come, but grace still reign-
eth,
We shall see our Lord at last,
For the token still remaineth,
And its power is never past.
Now we joy in grace abounding,
Resting on the Lord alone,
And proclaim, with praise redound-
ing,
How He would for us atone.

Called by God to know His grace
We would praise with holy joy,
None can His redeemed displace,
Though they ever would annoy;
None can ever change His love
None can ever turn Him back;
Quickened freely from above,
Nothing, nothing shall we lack.
God *has* granted all we need,
God *will* all our need supply,
Christ's own merits we can plead,
Since in Him we are made nigh.
Nought shall change His changeless
grace,
Nought shall break His cov'nant
sure,
We shall see our Saviour's face,
Caused to live, we shall endure,
Proving constantly His care,
O how thankful should we be,
How delight in praise and prayer,
Till our Lord we soon shall see.
Then no sin will dare intrude,
In His presence we shall rest,
Then His plan of love be viewed,
We shall be for ever blest.
Vain our pride, for we were lost,
Right our praise, for saved we are,
Christ's rich blood the precious cost,
All made near were *once* afar.
None on self can dare depend,
His the choice, the work His own,
And He loveth to the end,
Ever shall His love be known.

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

**"Thou wilt keep him in PEACE, PEACE, whose mind is
stayed on Thee: because he trusteth in Thee."** Isa. 26. 3.

A Word of Introduction.

THE LORD'S Name is to be praised. *The darkness is a back-ground. "He That shall come will come, and will not tarry."* "Be patient, therefore, brethren unto the Coming of the LORD" (Jas. 5. 7). "Continue in prayer, and watch in the same with thanksgiving," and if our Heavenly FATHER deigns to use this little messenger, to help obedient pleasing of Him, ascribe to Him the glory, but you may be able to encourage us by correspondence. The fellowship of saved ones is a great privilege, and a true preparation for that glorious Day, when all the redeemed shall be together with Him Whom their soul loveth, Himself the Firstborn among many whom, in His love, He is not ashamed to call brethren, for whom He died, for whom He lives, and for whom He is so soon coming.

Sectarianism.

THE grace of GOD has linked all His blood-bought and quickened people to the LORD JESUS. "In Him" they have eternal life, they are made to sit with Him in heavenly places, yea they are continually viewed "in Him" there. Surely these words make clear a unity, or a mystery, which men cannot conceive, nor are they confined to one or two contexts (see e.g. Rom: 6. 11). It is amazing to be "in CHRIST,"—yet a *fact*. Nothing can undo this blessing. GOD's own love has caused the *dead* to live, and He will not fail to keep His own beloved people alive. Any salvation apart from unity with the LORD JESUS would fall *far* short of that which Scripture sets forth. We are the fruit which springs from Himself, the Corn of Wheat: He Himself declared this in the days of His flesh. We have *much* more than Adam lost. The doctrine of baptism and of the

LORD'S Supper implies this relationship. Well may each believer say "Bless the LORD, O my soul."

We cannot easily overestimate one inference from GOD'S love, namely thanksgiving. Furthermore, such mercy calls for continuous obedience, and the reason for this stands out more definitely as we call to mind we *were* children of wrath by nature, and many who were no worse than ourselves are now enduring the penalty which they, and we, deserved. How can we, in view of this, *still* turn to our own way? Moreover, this true nearness—and more than nearness—to the LORD of glory, judges *all* *sectarianism*. Saved ones are one "in CHRIST," and it is disgraceful that they coolly, or bitterly, differ. Every system of man is a real denial of the finished work of CHRIST. He prayed that His people might become one, and *they* shall be, but it is a *grievous* sin to oppose His prayer by our fleshly activities. Whosoever makes, or *perpetuates* "division," i.e. any division contrary to the doctrine of CHRIST (Rom. 16. 17), is grieving GOD'S HOLY SPIRIT. And we do well to ask ourselves if we have any share in this?

The early Christians were more free from one present acute trial,—denominational ruin of to-day. Alas, a sectarian spirit caused even then sectarian acts, but *now* we see such evil in its *bitter fruit*. The later epistles make evident that the prophecy of 1 Cor: 11. 19 was being fulfilled (2 Tim. 1. 15), and it is in view of this that the true attitude is revealed in 2 Tim: 2.*

We do not find in this Scripture anything of a human attempt to *patch up* the evil. There is *no* suggestion of identification with those who were wandering, or with their arrangements, to help put them right. That many such were believers seems clear from the *margin* of verse 26. If GOD has not commanded amalgamation here, has He commanded it elsewhere, or if not *what* has He commanded, and does His command *exclude* amalgamation?

Many dear children of GOD believe that the path which pleases Him is one of welcoming all who profess His Name, whether baptized or unbaptized, whether aloof from Christendom's fellowships or not. They think the responsibility is individual, and would hope that sound doctrine may be used to distinguish who are real, and to help such along the path of glorifying their LORD. They regard anything else as a partly unconscious revival of Pharisaism, and the making of a human fellowship instead of that which GOD has so graciously appointed. But is this attitude the revealed will of the LORD?

It is needful to be very humble in our study, recollecting that we all fail to see the fulness of truth, and that some things which look most spiritual—as the disciples' thought in Luke 19. 11—are not according to GOD'S own teaching. But GOD will *not* leave us in darkness. Can we not count on Him for guidance, while we seek to obey His perfect will? Nothing against Scripture can bring Him honour.

Undoubtedly we should not call "*common*" what GOD hath *cleansed*. Moreover, "let *brotherly* love continue." The spirit of

pride ill befits a sinner saved by grace. And if there be any pride in that which has been viewed, somewhat harshly perhaps, as "special membership," let it be renounced. Again would we emphasize, and ask our gracious Heavenly FATHER to emphasize upon us, that any arrangements contrary to His will, excluding any by their rules, or because they *include* too many, involve us in the awful sin of sectarianism. May 1 John 1. 9 be our heart-confidence.

But is there any necessary Pharisaism in believing that GOD has *never* given authority that those who refuse baptism (for example) may be rightly gathered at the LORD'S Table? If such authority exists, let it be produced. The order in Acts 2. 41, 42 seems evidence against this now-popular theory. Nor do we mention baptism as if that were the great act of obedience, and a godly walk unimportant. Unless there be a *life* of devoted separatedness, one may well wonder if there has been *believer's immersion* (Rom. 6. 4). Nor is the LORD'S Supper the only thing in Christian fellowship, or an action to which there is a special receiving apart from Scriptural welcome to *all* the privileges and responsibilities of a house of GOD. These precious commands, however, may be instanced, that we may reach GOD'S underlying principle:—one may be a child of GOD, known to Him, and yet *rightly* kept outside an assembly of GOD. A similar thought may be suggested by 1 Cor: 5, with its solemn message. The primary question is not "Is this one a believer?" but "How is he acting?" "*The LORD knew, and knoweth, them that are His.*" *we* are to judge by *fruits*. Is there *discipleship*?

A like inference seems suggested by Rev: 2. 14. We cannot say whether those who held the doctrine of Balaam taught it. They may have been silent, but their very *presence* was against the mind of the LORD. We do not read "Thou hast there those who are not saved." I do not argue whether they were saved or not. But the LORD'S guidance is plainly seen, that we are not to decide thus. Our attitude is not investigation of *heart*, but of *doctrine and life*. This aspect is largely forgotten to-day. Again let it be repeated, "*the LORD knew them that are His.*" And sorrowfully recognizing that errors of manifestly darkest dye are tolerated in the sects of Christendom, is it brotherly for those who overlook this, either to force an identification with any who are mindful of 2 John 10, 11, or to call them Pharisaic?

But it may be said, Why should certain actions be and others forbidden? Why should there be fellowship in some things and not in others? I believe that many who bear the worthy Name of the LORD JESUS have grieved His HOLY SPIRIT in this, e.g. we have heard of "unbaptized believers" being refused the LORD'S Table, but welcomed to preach. Doubtless, we have all failed in this respect. But I think there is a plain distinction between a *true manifestation of Christian love in conversation* with any who seem to be children of GOD, and *identification* in the duties of a house of GOD. Can the former concern be called a *link* with evil surroundings in which the one in question may be still ensnared?

2 Tim: 2. 19-22 needs pondering "before the LORD." One's

* Leaflets on this subject will be gladly sent to any who are concerned.

companionship must be with those who follow the LORD as Caleb. John 15. 14 is very solemn, yet refreshing. We must *out-purge* ourselves from Christendom's fellowships, otherwise we are not gathering with CHRIST (Matt. 11. 23) but building hay and stubble (1 Cor. 3. 12),

It would seem to the writer that a true and spiritual attitude and manner will often solve many problems. Those who wandered from the LORD departed *from* the apostle, and if we are *definitely* exalting CHRIST, not many, except those who would go forward in His way, will desire to be identified with us. "Let us go forth to Him without the camp, bearing His reproach." And oh, how great the mercy which makes this possible, for we *cannot* boast of our faithfulness. Surely we falter, but His love—never! Any who take a contrary position must be in meekness chastened, and we should seek their *repentance* (2 Tim. 2. 25), for one cannot serve GOD and mammon, nor do I know of Scripture for position in a house of GOD *and* in a sect of man at the same time. 1 Tim: 3. 15 is very comprehensive. Yet, considering ourselves, lest we also have been tempted, we must *never* overlook the words "with meekness." A spirit of love is deeply important. If I mistake not, the appointed attitude is not so much "You cannot break bread with us" but rather—"The will of the LORD seems plain to us that sects are never of GOD, fellowship with them displeases Him, and involves association with the ungodly. We desire to be a pillar of the Truth, that CHRIST only may be exalted. If you seek to be gathered with us to His glory, thanks be unto GOD for His attracting grace, but it is only right to mention that we have *no* Scripture for acknowledging any but *disciples*, who own Him as LORD, and, therefore, we would seek for loving care in mutual testing, and as we have no Scripture for receiving to one act, e.g. the breaking of bread, we rejoice to be the LORD'S servants in welcoming to all the concerns of His house, INCLUDING ITS DISCIPLINE, and its lowly, yet plain, denial of all that is against true unity." Let "false charity" be avoided, and let it be plainly shown to any, who seem "uncertain," and yet seek association, that the after-excusing of relationships to other systems would pain other brethren to the heart, and necessitate loving firmness. Few *real* CHRISTIANS will urge manifest fellowship in such a case unless willing to step forward "unto the LORD." This aspect of meeting the difficulty seems brotherly, humble, and in accord with the Truth.

May the LORD Himself bless our meditation, and grant the reviving for which our hearts yearn, as, in the power of the HOLY SPIRIT, we press toward the mark, while we look for that Blessed Hope,

The Living GOD is more than *able* to meet His people's needs. He *delights* in them, and their confidence may well be full of triumph.

BIBLE STUDY CENTRES, 61, Upton Lane, Forest Gate, E. 43a, The Broadway, Walham Green, S.W. London. Also "Rosemond," Bede Burn Road, Jarrow-on-Tyne.

student-thoughts.com

Peace! A Call to Earnest Prayer.

BELIEVERS, let us all unite
In prayer to GOD on high!
For there is trouble o'er the world,
And darker clouds are nigh.
Oh let us ask that war may cease,
And soon the nations be at peace.

The soldiers owning CHRIST our LORD,
Now call for ceaseless prayer;
Found in the midst of deadly strife,
Some "born again" while there!
Oh that the LORD will guide their way—
We hardly know what we should pray.

But many on the battlefield
Are "without CHRIST" to-day;
They care not for the things of GOD,
They're on the downward way.
Oh let us ask that some may hear
Our SAVIOUR'S voice, so loud and clear.

Think, too, of all the sorrowing ones,
Bowed down with grief each day,
Because of loved ones who are killed
In battle far away.
Oh, let us ask that, in their grief,
They may seek GOD, and His relief.

Can we whose hearts are full of joy—
Our loved ones always near—
Forget that over many a land
There's many a falling tear?
As mourners think of loved ones dear,
The world without them seems so drear.

Believers! can we live at ease,
With trouble everywhere,—
When we should wait upon our GOD
In agonizing prayer,
To ask Him soon to send His peace,
And cause these dreadful wars to cease?

FATHER, we look to Thee for help
In this our time of pain;
Forgive, forgive, our many sins,
And show Thy power again.
If 'tis Thy will, bid strife to cease,
And for Thy people's sake give peace.

Yet, ere the glorious *Reign of Peace*,
Foretold in GOD'S own Word,
When spears to pruning-hooks are made,
And men lay down the sword,
"Perilous times" must surely be—
Times perilous on land and sea.

So we should ask the "*GOD of Peace*"
To hasten that glad time,
When men shall know and love our LORD
In every land and clime ;
When CHRIST, Who is the "*Prince of Peace*,"
Shall *reign* on earth, *then* wars shall cease.

Oh "*GOD of Peace*," Thy people bless
On land and on the sea,
Now in this sad and deadly strife
Draw each one *nearer Thee*.
And hasten, too, *that glorious day*,
When wars and tumults pass away.

"The effectual fervent prayer of a righteous
man availeth much" (Jas. 5. 16).

The Fact of Eternal Salvation.

IT is a blessed thing to realize that GOD'S grace-gifts are without change of mind. Thus He *will not lose* one of His own (John 10. 28, 29). If such a failure were possible, the very work of CHRIST would be dishonoured, and the HOLY SPIRIT'S own language concerning *eternal* life would be falsified. The Divine words "Because I live, *ye shall live also*" were uttered in *full* foreknowledge of Peter's denial. The previous context refers to it. And the delightful words of another Scripture, "I have prayed for thee" (Luke 22. 32) indicate the security of those who belong to Him That loveth unto the end. Not that sin is excused. Grace makes a background for obedience, that we may please the LORD. He who uses GOD'S promises against GOD'S commands misuses both.

Beloved fellow Christians, are we showing that we have eternal life? Our LORD has died for us. He is still interceding for us, and the good work begun in us shall be accomplished (Phil. 1. 6). But are we living up to our privileges in any measure? What godly quietness should mark those who know they will be with GOD for ever! How distinct from the world should we be! Our new life will never die, but the knowledge of this is not enough, it is our privilege to make manifest, not to cover up, the life we have so freely received. Thus will our GOD be honoured and exalted, and it should be our heart's delight thus to please Him, as we go through this earth, pilgrims and strangers, but with the Heavenly Hope ever in view.

ARMAGEDDON.

Rev: 16. 16.

WHAT? WHEN? WHERE?

Many use this word, unmindful of its solemn Scripture-setting.

Megiddo(n) is in northern Palestine, in the district of great Bible battles (Judg. 4. 13, 2 Chron. 35. 22 etc.). The name suggests GLORY, man's poor, vain glory (Ar=mount).

The final battle of a personal Antichrist *against the LORD JESUS CHRIST Himself* will be in Palestine, for "the LORD will have mercy on *Jacob*, and will yet choose *Israel*," (Isa. 14. 1). That conflict is the awful climax of boasted civilization :—open rebellion against GOD. ARMAGEDDON will be the place of gathering.

Present events impress the nearness of the great crisis, and the exact fulfilment of prophecy. Even now there is "upon the earth distress of nations, men's hearts failing them for fear" (Luke 21. 25, 26). Dan: 7. 19-27, 8. 23-26 must come true. Antichrist, it would seem, will arise, with flatteries and craft, from the eastern (or Macedonian) part of a revived Roman empire. The great change which will locate much commerce in rebuilt Babylon (Zech. 5. 11) must include introductory upheavals.

We would remind humble believers of their LORD'S words:—"When these things begin to come to pass, then look up, and lift up your heads; for your REDEMPTION DRAWETH NIGH" (Luke 21. 28). No event can surprise your gracious Heavenly FATHER, and to you is the promise of *peace* (Isa. 26. 3), to you the precious words apply, "Whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil" (Prov. 1. 33).

To those without CHRIST, we would speak earnestly of PEACE. THROUGH THE BLOOD OF HIS CROSS, PEACE WITH GOD, without which there is NO PEACE (Isa. 57. 19-21). It will be terrible to share in

"THE BATTLE OF THAT GREAT DAY OF GOD ALMIGHTY"
(Rev. 16. 14).

Hymn for Believers.

Love is wondrously abounding,
Oh the goodness of our God,
To His glory still redounding,—
We are His by precious blood.
Nothing can God's purpose alter,
Never will He lose His own,
Never will He change or falter,
Mercy shall for aye be shown.

Oh the depth of lovingkindness
Reaching unto sinners lost,
In their ruin and their blindness,
Yet redeemed at priceless cost.
Heavenly Father, hear our praising,
We Thy Name would magnify,
In Thy Spirit, gladly raising
Songs of joy, since now made nigh.

“Wars and Rumours of War.”*

THE earlier verses of Matt: 24 plainly refer to the “beginning of sorrows,” and thus to the period introducing the tragic siege of Jerusalem, which was permitted, in Divine wisdom, “40 years” after the rejection of Israel’s MESSIAH. But there are parallels in history, and we are not surprised to find the same unrest now. The words of Luke 21. 25, doubtless, refer to the definite judgments marked in the sky, at the close of the “times of the Gentiles” (24). Yet we also find to-day “distress of nations with perplexity.” The world is out of joint, the world is upside down, and the message of Ezek. 21. 27 concerning Israel is ever being illustrated. Nothing can be full of peace till the PRINCE OF PEACE is exalted (Isa. 9. 6, 7). True, there may be temporary lulls, some of them suggesting Zech: 1. 15, for national ease amidst sin must be evil. Oh how important it is to realize what sin has brought into this earth: how wondrous is the fact of salvation.

But what shall be our attitude when confusion surrounds? It is our privilege to be kept in “peace, peace,” with our mind stayed on GOD, for our citizenship is in heaven, and He That shall come will come, and will not tarry. The believer has now no continuing city on earth. He is neither a traitor nor a worldly patriot. He praises GOD for government, wherever he is situated. Yet he can take no share in its counsels, glories, or power. The Address on the Mount leads disciples to cheerful and quiet submission: they cannot struggle, strike, agitate or even vote to GOD’S glory. Their ruling is future, they look for CHRIST.

To set forth the “patience and faith of the saints” is not easy. The will of the LORD is misunderstood. And the commanded wars of another dispensation, together with the approval of war by many professing CHRIST’S Name, are misused by not a few to draw the simple learner away from the LORD’S plain path. But love to Him Who is altogether lovely, and a heart recognition of the fact that GOD’S longsuffering now waits, must hold back the unprejudiced believer even from the war spirit of to-day. We do not depend on men: we do not seek the sanction of great names, but are content with His Name, which is as ointment poured forth, and would desire, in the power of the HOLY SPIRIT, to enjoy a continued answer to the continued prayer of 1 Tim: 2. 1, 2.

Since writing, we are in the midst of a nigh world-wide struggle. The prayerfulness of believers is indeed important, that, preserved from excitement, they may honour GOD in their contrast with the world, and be unselfishly concerned to please Him, and thus to show true love, at such a time as this.

* There is perhaps, a fuller meaning in the word rendered “war.” How many rumours of battles reach one’s ears at such a time. But *amid all* there must be no worldly excitement, no denial of Prov: 1. 33.

The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

“He shall not be afraid of evil tidings: his heart is fixed,
trusting in the LORD.” Ps. 112. 7.

A Word of Introduction.

EVERY month brings eternity nearer, both to the individual and to all. How precious to know CHRIST as a present SAVIOUR and LORD, for, if so, we shall be His, and with Him, in the future. Nor should we only rejoice in this deliverance from wrath for our own sakes, but for HIS sake, and that He may see of the travail of His soul (Isa. 53. 11). THIS is more important. But any who read these lines and have this happy assurance (Luke 1. 77), have many great and daily responsibilities, which can only be fulfilled in the enabling of the HOLY SPIRIT.

And if any readers are without such a wondrous salvation, their condition is more than perilous. There is no hope after death (Heb. 9. 27). Universal salvation, and such wicked promises as Gen: 3. 4 records are lies which make the hands of the wicked strong (Ezek. 13. 22).

The Responsibility for Results.

IT is well to avoid the “extremes” to which the flesh would ever lead us. We cannot, indeed, be too devoted to the LORD, nor can we give up too readily for His Name’s sake, but we can very easily become “extremely” one-sided, through lack of spiritual fellowship, and “balance.” In so speaking, I would desire the LORD’S gracious prevention of misunderstanding. Those who want to shake hands with the world will be quick to misuse the above words addressed to disciples. They will flatter themselves that their iniquitous fellowship is an avoidance of the dishonour to the LORD, which results from great emphasis on separating from one sin, together with excusing of another. They will suggest that “peculiarities” offend, and are a lack of spiritual “prudence.” This may be so. Those who desire to live as “strangers and pilgrims” must

be very circumspect, for much more is *expected* from them. But the remedy is *not* an easy life of settling down in harmony with the LORD'S enemies. The world crucified Him, and it will only embrace us as we are unlike Him. The offence of the cross has not ceased.

In connexion with godly care as to all actions, lest human methods of "christian work" be adopted, the remark has been made "We are responsible for faithfulness, and not for results." This is so, and it is very comforting, to GOD'S dear people, that they may leave results unto Him, and cast all their care upon Him. But it must be a very extraordinary part of truth which is not misused by the devil, and a very extraordinary belief among professing Christians which cannot find a prop in some Scripture, torn from its context, and distorted. Hence not a few like this thought, and then are inclined to be somewhat careless as to the consequences of their actions. They will say their *object* is to please GOD, and if any are stumbled by what they do, this cannot interfere with their course. But a godly motive (assuming it exists) is not enough. "Do all to the glory of GOD, *give none offence*" (1 Cor. 10. 13, 32). Unless we have a "thus saith the LORD" for our path, we are responsible for the wounds we give our brethren thereby, and for the way in which we dishonour CHRIST before the world. And, let it be remembered, right actions are often ruined by a wrong manner. Surely we need to pray much for the quickening, and enabling of our GOD at all times, and for quiet discernment of failure. His Word is not a dead letter. His HOLY SPIRIT is not a mere influence.

I have been thinking as to "responsibility" with respect to the way in which our taxes are spent. The believer should never be a politician, never a man of the world. Thankful to GOD for the accompaniments of a settled government, and ever entering into the precious words of 1 Tim: 2. 1, 2, a child of GOD can never approve of all the arrangements of the state where he is placed. Not that he wishes to overturn them. He waits for CHRIST, and meanwhile sees the failures of all parties, and the most utter failure, yea the sinfulness, of any attempt to improve the world, falsely in the "Name of CHRIST." GOD is *now* calling a people *out of the world*, and these have a heavenly calling (Heb. 3. 1): herein is the answer to all systems of political reform and social "regeneration." But how grateful the child of GOD should be for Rom: 13. 6, 7 which not only appoints his ready payment, and judges the sin of so-called "passive-resistance," but also is used to help a holy *peacefulness*. The believer is *freed from the responsibility* for any expenditure of money demanded by those in authority. In the apostles' days, temples were maintained thereby, yet the command was clear. The disciple's heart would still be troubled, had not the LORD pronounced this priceless decision.*

* The accompaniments of "passive resistance" are serious, as we might expect when any course is against so plain a Scripture. Either a *distinction* between governmental sins is implied, and a percentage of evil is permissible, or everything else in expenditure is *approved*, and the professing child of God is heavily involved in a self-claimed accountability for all. How different God's gracious provision.

These thoughts lead to others. An "enemy" hungers, and he is fed: you are not responsible for the way in which he may use the renewed strength against GOD, unless mercifully drawn back, and mercifully quickened. Yet, in another context, believers are responsible for any indiscriminate giving, *without Divine warrant*, which helps men to profess truth for physical advantage, and thus hardens them yet more against the gospel.

Beloved friends, let us ever be exercised in heart, lest we are, through our wilfulness, partakers of other men's sins (1 Tim: 5. 22) by helping them forward in nominal "Christian work," which is not after GOD'S own heart. There are many dangers in our path, and it is easy to go astray, but we would depend on our loving LORD, and seek, by grace, to do His will, and to do it, in His way, and to enjoy thereby the consequences which *please Him*, so that, in a nearing day, we shall hear the very precious words, "Well done, good and faithful servant, . . . enter thou into the joy of thy LORD" (Matt. 25. 21, 23). Could any prospect be brighter? How humble, yet how cheerful, with a peace passing all understanding, the LORD'S blood-bought people should be!

"The LORD is There."

Ezek. xlviii. 35.

HOW great is the contrast between the first verse of Daniel and the last of Ezekiel. Poor Israel's past and present are made a striking background for the display of that infinite grace which GOD will so freely bestow. Let our hearts indeed rejoice in what He has done for *us*, if so be we are among the called of JESUS CHRIST, but let us never forget what our GOD *will* do.

Now, in grace, He dwells with the humble and contrite, but we cannot hide our eyes from the fact that the world is proud. And the LORD knoweth the proud afar off. How glorious is His promise that Israel shall become a saved nation: then will they no more be proud, even because of GOD'S holy mountain. And ten men out of all languages of the nations will take hold of *the skirt of him that is a Jew*, and will say "We will go with you." There is no doubt as to this. All GOD'S promises are sure. Thus will there be a breaking down of human pride, and the LORD alone shall be exalted in "that Day."

Here is an encouragement to faith. The city shall no longer be trodden down of the Gentiles. Its name will declare a fact—"the LORD is there." We contrast the condition of things when the LORD said, "Son of man, seest thou what they do? Even the great abominations that the house of Israel committeth here that I should go far off from My sanctuary?" Then the words will sound out, "I am returned to Jerusalem with mercies." "Zion shall be redeemed with judgment, and her converts with righteousness." No longer will Babylon be the world's centre, no longer will Jerusalem stone the prophets. Everything will be changed, and we have *the word* of Him Who can and will cause the change, that our heart may be glad.

Walking in the Truth.

HOW important that GOD'S dear people should not only be glad at eternal life but *illustrate* this on every occasion. Holy words are precious, for "out of the abundance of the heart the mouth speaketh," and such utterances "feed many," and are the reverse of mere hypocritical sanctimoniousness. How important it is that those who are "in CHRIST JESUS" should guard against the beginnings of sin; and, with many, temptations to pride are the strongest. These are often the stepping stones to "cant," because of desire for a godly reputation. Let us seek grace not to speak in a way that implies we have reached a higher experience than we now enjoy. But let us also seek grace to desire more intimacy with our exalted LORD. Oh how great are the privileges in front of the redeemed. How often we live so far beneath them, that we cause the world to doubt their very possibility.

Holy talking combined with holy walking is acceptable unto Him Whom we call "MASTER and LORD." "Enoch walked with GOD." And right walking must be, as right love,—*"in the Truth."* We find a stress on this in the brief, but very precious, epistles which GOD has graciously given to us through His servant John. There is a wondrous testimony concerning the children of whom 2 John 4 speaks. They were walking in truth. Can the same thing be said of us? Are we, by grace, included in the beautiful description of 3 John 4, 5? Gaius was despised by Diotrephes, but he had good fellowship with Demetrius. And these three come before us to suggest professing children of GOD in different circumstances, and to show how saddening is mere profession, and how we may please GOD, in the power of His HOLY SPIRIT, wherever He has placed us. We do not always count on His power. The HOLY SPIRIT becomes, in our realization, too much of an occasional influence, and too little of what He really is, an ever-present Person. Why should we fall in with the evils of to-day? Our GOD is able to sustain. And if we would walk in the Truth, we must walk in the SPIRIT, for is He not the SPIRIT of the Truth? Yes, and He always points to Him Who said "I am the Way, and the Truth, and the Life," and "Whom having not seen, we love," and for Whose Coming, amid a ruined world, we ardently wait.

"Now It Is High Time to Awake Out of Sleep."

Rom. xiii. 11.

IT is very easy to fall asleep spiritually. But GOD is dishonoured thereby, and we thus grieve Him. Believers should be very watchful, and, if they are spiritual, they will find both arguments and power for keeping awake. Particularly does this part of Scripture bring before us in this connexion the bright hope of our LORD'S Coming. It is a wondrous joy to look forward to seeing Him, and then we shall be free from sin and sorrow alike.

We cannot over-estimate the riches of His love. And every dis-

play of grace, every prospect of glory must speak to our souls. How can we who are of the *day* be *asleep*? We do not belong to the world's night. Nor can we be unconcerned with regard to Mark 13. 36, 37. It is, indeed, sad to find in the very next chapter how the disciples went to sleep both physically and spiritually. Their good resolutions were not enough. Pride ever makes a man drowsy. Let us be spiritually aroused, and seek in the might of the HOLY SPIRIT, to keep awake. Thus shall we be unlike the world, and to the praise of the glory of GOD'S grace.

Are YOU Willing to Own YOUR NAME?

MANY a criminal will change his name to avoid capture. And, for awhile at least, he may defeat the majesty of the law. But most people refuse to own the names which GOD has given them. They are ready to speak of all men as sinners, but to acknowledge oneself "*The sinner*" (Luke 18. 13 lit:) is *very* different. But we are not saved in a mass. GOD'S mercy, in CHRIST'S atonement, is to individual sinners, though we rejoice to know that, together, these make a company no man can number. GOD justifies the ungodly one (Rom: 4. 5 is singular). Are you willing to own your name there, and in Isa: 55. 7? If so, there is a wondrous message of mercy for *you*,—for **YOU**. Eternal salvation is absolutely free, a present gift, in the LORD JESUS, guaranteed and assured, made known to the heart by GOD the HOLY SPIRIT Himself. What can equal this? What can approach it? *Why* do "other things" occupy your mind, dear reader?

"Doing MY BEST."

"Your best" is too poor for GOD (Isa. 57. 12, 64. 6).

"Your best" is robbery, for you have not loved GOD with *all* your heart (Deut. 6. 5).

"Your best" means a wicked attempt to drag down the law of the LORD.

"Your best" is a human standard, and, as such, it denies GOD'S authority.

Turn aside from "your best," troubled reader, GOD has given *One* altogether good, Whose *entire* goodness is counted to those that come unto Him, because He took their *whole* guilt and doom. They, furthermore, are "*IN Him*," with *new* wishes, *new* power. Thus works *the grace of GOD*. Grace could not be more free than it is. The only fault men find is that grace is *too free* to incorporate *their* vain help, their worthless "*best*."

Any concerned about the Word and Wrath of GOD, and His precious Salvation by the Blood of CHRIST, are earnestly invited to correspond. BELIEVERS' MEETING ROOMS:—61, UPTON LANE, FOREST GATE, E, and 43a, BROADWAY, WALHAM GREEN, LONDON, S.W.

The LORD'S Tenth.

THIS was frequently emphasized under the Mosaic Law, e.g. "the tenth shall be holy unto the LORD" (Lev. 27. 32). Yet we must recollect that tithing was acknowledged *before* Moses, though we sorrowfully see some bargaining in Gen: 28. 22. But nothing mars the simple testimony of Gen: 14. 20, in connexion with a priesthood *before* that of Aaron, and more definitely typical of CHRIST'S Priesthood (Ps. 110). Nor can the argument of Heb: 7. 8 be overlooked to the glory of GOD.

I am not, however, pleading for the "legal arrangement" of this, because there is a *partial* silence of Scripture, as to the *present* dispensation, nor would one rejoice in the attitude of Luke 11. 42, 18. 12. The first thought before us is this,— "If Israel were commanded to give more than ONE tithe, and offerings beyond (Deut. 12. 6) the absence of which was robbery (Mal. 3. 7), may it not be that the LORD withholds many blessings now, because His people are mean? Does not the *principle* of Mal: 3. 10 apply? And should not a child of GOD be *ashamed* to give less than an Israelite, and to make the liberty of the present dispensation an excuse for selfishness? It is so sad to hear the precious word "freedom" thus misused. Disciples should view with alarm the "ceiled houses" of to-day, and the "comfortable" self-seeking. Few Christians give even one tenth. There is a need for more *shame*.

Secondly, much failure results from a carelessness miscalled spirituality. We should be methodical in our service unto the LORD. 1 Cor. 16. 1, 2 (alluding to Deut: 16. 16, 17) implies business-like godliness. Many give less because they trust to momentary leadings or common customs, instead of waiting on the LORD, and *expecting His direction*.

Thirdly, some believers are found, when called by grace, in financial difficulties. If they trust the LORD, and His will, He will prove His hand is not shortened as to these. But I would doubt that they will please Him by saying "I can give nothing or very little." There are apparently no such exemptions in Scripture. If a man "hath" anything, he should *cheerfully* give (2 Cor. 8. 12). And if he is able to find time for sleep, and money for food, there is a more important necessity. But in such a case the provision of things *honest* in the sight of all men may limit this fellowship. I am inclined to feel that Abraham's deducting of one tenth, though he himself would receive nothing, implies that this proportion should *never* be withheld, however trying the circumstances be.

But most can do *much more*. And we need to seek a healthy spirit of devotedness, in the power of the HOLY SPIRIT, that our Heavenly FATHER may be exalted, and His people encouraged. A believer makes his own trials and troubles when he lives for himself, and he will put money in a bag with holes. Yes, even in this, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself" (Prov. 11. 24, 25).

Atonement Made.

A Message to the Children of Abraham according to the Flesh.

YOU are seeking to make your atonement. Is not this beyond you? A sacrifice that can atone must be perfect! Are you perfect? You fast, you mourn, you hope, you go on again—till next year arrives, and all the while GOD says "Add ye year to year; let the festivals come round in order." Isa. 29. 1.

ספו שנה על-שנה חגים ינקפו: ישעיה כט א.

On *what promise of GOD* are you resting, when you claim a yearly atonement *without blood, without sacrifice, without a priest*? Do not think I plead for *earthly* sacrifices now, or claim an *earthly* priest. I have *none*; but I have One in heaven itself, now appearing in the presence of GOD for His people, Wonderful love!

Thus all who are "in MESSIAH" can say "Remember a *word* to Thy servant: upon which *Thou didst cause me to hope*" (Ps. 119. 49).

וזכר-דבר לעבדך על אשר יחלתני:

Have you any Word of GOD on which you have been *caused to hope*? The teachings of men will *not* "do instead." GOD alone can approve of atonement. GOD alone can speak *peace*. GOD alone can meet your need—"And He Himself being compassionate will make an atonement." Ps. 78. 38.

והוא רחום יכפר.

We know that atonement has been made by the precious blood of MESSIAH, for "He made naked for the death His soul." Isa. 53. 13.

הערה למות נפשו.

We have *Scripture* for our belief, and the HOLY SPIRIT (רוח הקדש) has *caused* this fact to be very precious to our hearts. Yes, we have been *caused to hope*; we cannot excuse despair. We dare not try to *repeat* AN atonement. THE finished work has been really finished, and MESSIAH, a PRIEST, is now *sitting down*, because of this wondrous completeness. "The LORD said unto My LORD, 'Sit Thou at My right hand until I make Thine enemies Thy footstool.'"

נאם יהוה לאדני שב לימיני עד-אשית איבך
הרם לרגליך: תהלים קי א.

"Atonement made" means peace, peace with GOD, and means *eternal* salvation. But, O my friend, is this *YOURS*?

"Questions of Enquiring Jews," a *Free* Booklet gladly sent to any interested, or, rather, concerned by the gracious working of GOD Correspondence welcome—Percy W. Heward—Meeting Rooms of Believers: 61, Upton Lane, Forest Gate, London, E.

Hymns for Believers.

It is of love we love our Lord,
It is by grace, grace we record,
Vain is the pride of man in man,
We boast in God, and trust His plan.

It is a mercy we were bought
With precious blood, and then were
sought,
Love never leaves a part undone,
We rest for ever, in God's Son.

He took our place, and died instead,
Our hearts rejoice in blood once shed,
He bore our judgment once for all,
Nor shall His own from mercy fall,
What gratitude our hearts should
show,

Since everlasting love we know :
Gladly we should proclaim His *worth*,
Through Whom we have a heavenly
birth.

For His near coming would we long,
Amid a heedless, mocking throng ;
Earth's greatness and its pleasures
fade,
Such grace to us has been displayed.

Redeemed for ever by the Lord,
We would His love with praise re-
cord,
Far off by nature, near by grace,
Brought from our doom to see His
face!

And why this love? Can men ex-
plain
Why sinners lost are born again ?
Why should our God for sinners give
The precious One, "in" Whom we
live ?

Eternal love is all the cause,
The Father still the ruined draws,
No merit can be found in man,
Salvation is God's sovereign plan.

Then let us sing as saved ones *should*,
For He is worthy, praise is good,
No murmuring ever fits with grace ;
We soon shall see our Saviour's face !

How wondrous that we know the
Lord,
How glorious that we own His *Word* ;
By nature we should ne'er have
sought
The grace that unto us is brought.

Turned from our God, we went our
way,
He chose His mercy to display,—
Such sovereign mercy to the lost,
Atoning blood the awful cost.

And thus our sins are all removed,
And we for aye in Christ approved:
We have new life, with wishes new,
And endless prospects are in view.

Here is the depth and height of *grace*,
Which nothing shall or can displace:
Praise well befits a blood-bought
throng,
Christ is their Life, their Joy, their
Song.

Our Father, by Thy Spirit lead,
And may we all Thy wishes heed,
Cause true delight in all Thy will,
Thy purposes we would fulfil.

Gathered, drawn by wondrous love,
Reckoned with our Lord above,
Led to see His merits ours
And to praise with *ransomed* powers—
Of our Saviour's love we sing,
Praiseful worship gladly bring.

Dare we speak of human skill?—
Vain man's best, and vain his will ;
Grace is full and rich and free,
Grace has rescued perfectly,
O th' unequalled depth of grace,
Mighty is our Lord's embrace.

Praise we offer, O our God,
Purchased by our Saviour's blood ;
Of His merits we would tell,
All our fears and pride to quell ;
By Thy Holy Spirit led,
With Thy truth sustained and fed.

Boundless, endless is God's grace
To the helpless and the lost :
We shall see our Saviour's face,
Learning more redemption's cost :
We shall stand before the Throne,
And for this, our God, we praise,
All is by Thy love alone,
We would walk in all Thy ways.

Boundless, endless, is God's grace,
God will never leave *and lose*,
None can e'er His will erase,
God will love, since *God* did choose !
Happy prospect now have we,
Christ is now our glorious Lord,
O our Father, may we be
With Thy will in true accord.

Boundless, endless is God's grace,
Boundless love has been bestowed,
All our boasting to displace ;
Nothing was to sinners owed :
O our Father, we would now
Bring to Thee our gratitude,
In Thy presence humbly bow,
Let not selfish pride intrude,

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The STUDENT of SCRIPTURE.

Edited by Percy W. Heward.

**"Take heed, and be quiet; fear not, neither be faint-hearted."
"Sanctify the LORD of hosts Himself; and let Him be your
Fear, and let Him be your Dread." Isa: 7. 4; 8. 13.**

A Word of Introduction.

BY the grace of GOD, amid the sad conflict of nation with nation, we can rejoice in the "peace, peace" which is still the portion of the LORD'S redeemed (Isa. xxvi. 3). We know the LORD rules, and that nothing can happen by chance. It is well to pray most definitely, at such a time, that His dear people may be revived, and His Name honoured. The carelessness of man continues, but sovereign grace is sovereign. May the LORD'S words be increasingly precious, at such a time as this, AND EVER.

"Take Heed What Ye Hear."

Mark iv. 24.

THERE is so much error around, that the child of GOD needs to pray earnestly for His guarding. The attempt of the wicked one is to deceive, if possible, the very elect (Matt. 24. 24), and he is often disguised as an angel of light (2 Cor. 11. 14). Most false teaching has some truth mingled with it, and thereby many are deceived and ensnared. The message of Rom: 16. 18 is solemn "By good words and fair speeches they deceive the hearts of the simple." "Be not deceived" is a Divine command, and the HOLY SPIRIT will apply it with power.

It is well to be cautious, and to test before trusting *any* teacher to whom one feels attracted. The words are never out of date, "Be not carried about with divers and strange doctrines" (Heb. 13. 9). The LORD will not disappoint true confidence in Himself. "The meek will He guide in judgment, and the meek will He teach His way" (Ps. 25. 9).

What is the attitude of the doctrine to which you are drawn respecting Holy Scripture? Does it acknowledge that "all Scripture

is given by inspiration of GOD," or is there any reservation in this matter? If you find the slightest doubt as to the words of the LIVING GOD, "avoid it, and pass not by it, turn from it, and pass away" (Prov. 4. 15).

"What think ye of CHRIST?" is a decisive question. If there is any tendency to explain away that "the WORD was GOD," and, with a poor and superficial Greek knowledge, mingled with ignorance of its emphasis, to translate, "the WORD was a GOD,"—tremblingly separate yourself from that which is thus defiant against His absolute Godhead. He received worship which neither angels (Rev. 19. 10) nor godly men accepted (Acts 10. 25, 26), and He said "Before Abraham came into being, *I AM*" (John 8. 58). JEHOVAH will not give His glory to *another* (Isa. 42. 8), but Phil. 2 shows that this very Name above every name belongs to CHRIST, therefore He is *not another*, but one Person in the Triune Godhead, which is even hinted by the words "Elohim" and "Let US make man" (see also Isa. 6. 3, 8). All the passages which speak of His humiliation and dependence can be explained by the words "took upon Him the form of a Servant," but can the passages which speak of His Godhead be explained, unless we acknowledge that He was "over All, GOD blessed for ever?" THEY CANNOT.

Test the doctrine with respect to *grace*. If it suggests there is a *natural* goodness in man toward GOD, beware. Salvation is "*not* of him that willeth, *nor* of him that runneth, but of GOD That sheweth mercy" (Rom. 9. 16): man's will is wrong (John 5. 40), man's running is wrong (Isa. 23. 6), in the flesh is *no good thing*, but only enmity against GOD (Rom. 8. 7). Is there an emphasis on a birth from above (John 3. 3, 6), and on a new creation (2 Cor. 5. 17)? If not, refuse the teaching, and remember Psalm 17. 4—"By the Word of Thy lips I have kept me from the paths of the destroyer."

What is the attitude as to worldliness? It is vain to speak of believing *Scripture*, if its arrangements are undermined. "Be ye doers of the Word, and not hearers only, *deceiving your own selves*" (Jas. 1. 22). Add not to GOD'S teaching, and take not from it, as to that which is *practical*. Is the doctrine linked with worldliness? Or is there a stress on the denial of "worldly desires" or desires of adornment? Is there a realization of the LORD'S will to live as "strangers and pilgrims," or do we find jewelry, and other elaborateness? Is there adoption of the world's *methods*, and fellowship with "the unfruitful works of darkness," e.g. in ungodly newspapers. *What communion hath light with darkness?* The *method of display* is evil. Pictures and phonographs, for instance, are *human* "attempts," and indicate a lack of harmony with the whole attitude of the gospel, and the character of the present dispensation.

Be very clear as to the Coming of CHRIST. The thought of a *secret* arrival is evil (Matt. 24. 26). Rev. 1. 7 needs prayerful emphasis, as the LORD'S people look humbly for that Blessed Hope, and avoid human chronological theories and speculative prophecies of their own. How blessed to *really* wait for Him, and to *love* His Appearing!

Finally, many erroneous teachers *gain adherents* by their plausible attack on eternal punishment. Those who thus speak may be called, by themselves and friends, "the people's favourite preacher," and there may be a measure of truth in the name, for the unsaved delight in "anti-hell-fire preachers" and in those who say "peace peace, when there is no peace" (Jer. 8. 11), and who "strengthen the hands of the wicked . . . by promising him life" (Ezek. 13. 22). But Scripture is plain, and "let GOD be true"—"They have no rest, day nor night, who worship the beast and his image" (Rev. 14. 11). The One Who was not sounding a trumpet before him, but Who was despised and rejected of men, the tender SAVIOUR of sinners, likewise said that on His Coming back He would utter the momentous words "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels," and, in the same chapter,—"*These shall go away into everlasting punishment*" (Matt. 25. 41, 46). There is no Scripture for a resurrection to *probation* ("Judgment" is the opposite of life" in John 5. 29), there is no Scripture for a resurrection for testing during the Millennium. "*Blessed and holy* is he that hath part in the first resurrection" (Rev. 20. 6); no doubt exists as to the *godliness* of such. "The rest of the dead lived not again *until* the thousand years were *finished*" (Rev. 20. 5). It is very serious to try and remove this verse from Scripture.

And, therefore, dear friend, if among the called of JESUS CHRIST, "take heed *what* ye hear" (Mark 4. 24) and "*how* ye hear" (Luke 8. 11). The natural man receiveth not the things of the SPIRIT of GOD (1 Cor. 2. 14), and that which the natural man receives is *not* from the SPIRIT of GOD. Living in light of the LORD Himself, and, "holding fast the faithful Word" (Tit. 1. 9), be concerned lest you fall from your own steadfastness" (2 Pet 3. 17), and thus, though it be only temporarily, dishonour *Him*, hinder true fellowship, and lead *others* astray.

And if, dear reader, you know *not* CHRIST as your own SAVIOUR, do not believe the false promise of "liberty," and deliverance from wrath. "It is appointed unto men once to die, *but after this the judgment*" (Heb. 9. 27). "It is a *fearful thing* to fall into the hands of the LIVING GOD" (Heb. 10. 31). But He still graciously welcomes the lost, welcomes even now, through the precious death of His Beloved SON, and as we realize the glory of that Person,—and the agony under which He cried "My GOD, My GOD, why hast Thou forsaken Me?"—we can faintly conceive the nature of that doom, in which the ungodly will be ever sinning, and ever punished (Matt. 24. 51). Oh what mercy to be saved NOW (2 Cor. 6. 2).

The Word of GOD is written for His people's guidance, and instruction. Truth never misleads. It is a mercy to possess Scripture, and the leading of the HOLY SPIRIT thereby. But we must not boast of either as if we had any natural right thereto.

RUINED.

WE often speak of a sinner as ruined, and it may be to the glory of GOD to explain what is meant. Man owes to GOD a full righteousness: the sinner pays nothing, and is worse than a hopeless bankrupt. The debt is stupendous (Matt. 18. 24). Moreover, every one without CHRIST is lost (Luke 19. 10), and dead in trespasses and sins (Eph. 2. 1). Man's righteousnesses are as rags (Isa. 64. 6). Is not this a terrible ruin?

But a true hope rises when natural hope fails. CHRIST died for sinners, and the HOLY SPIRIT reveals Him as lovingly becoming Man to bear the sins of many, even of a great number out of all nations. But are you among them? The test for such is this—They have owned themselves a ruin, and rested only on Him. May I repeat the question?—ARE YOU AMONG THEM?

"Partakers of the Heavenly Calling."

Heb: iii. 1.

THE child of GOD should ever be reminded that he has been born from above, and that his mind should be set on things ABOVE (Col. 3. 1-4). Worldliness of every variety ill befits a grace-saved and grace-taught believer. But some forms of worldliness are so easy, for it is unpleasant and painful to be despised and rejected of men, yet He Whom we call Master and LORD *was thus treated*, and the disciple who expects comfort and reputation is undisciplelike. But particularly is it "difficult" to illustrate the heavenly calling with respect to politics, and questions of government, but our GOD giveth more grace. Let us trust Him for courteous yet firm separatedness, because our citizenship is in heaven (Phil. 3. 20). The appointed attitude which glorifies GOD in the present dispensation may be thus Scripturally set forth:—Pray for kings and all that are in authority; fear GOD, honour the king: there is no power but of GOD (1 Tim. 2. 1, 2, 1 Pet. 2. 17, Rom. 13. 1, 2). Nevertheless, those who would exalt their Coming LORD are viewed in heavenly places (Eph. 1. 3), they are not of the world, (John 17. 16); and, being sent as *their LORD* into the world, are to avoid governmental power (Luke 12. 13, 14). The command is plain, "But I say unto you, that ye resist not evil" (Matt. 5. 39). Consequently, the one who would, in the HOLY SPIRIT'S power, illustrate the heavenly calling is debarred from using *force*, and from seeking *force* to protect him.

Even though we were ill-treated, we should still be affected by the inspired words of Jas: 5. 6, 7—"He doth not resist you: be patient, therefore, brethren, UNTO THE COMING OF THE LORD." We must do nothing *before* the time. "Now" is not the time to be full and rich and in authority (1 Cor. 4. 5, 8). It is *daring* and *presumptuous* for a child of GOD even to go to law (1 Cor. 6. 1). He must quietly leave the whole case in his Heavenly FATHER'S hands. This is not "natural," but *here* is the *patience*

and the *faith* of the saints" (Rev. 13. 10). None who know what this means, and involves, will call it indifference, cheap exemption, or cowardice. Those bearing the Name of CHRIST have dishonoured Him oftentimes, by invoking the *protection* of earthly authority against others. Government is on an earthly plane, and linked rather with the covenant to *Noah*, and therefore must act judicially and with force, and, in certain cases, take away the lives of men (Gen. 9. 5, 6). But those who are "in CHRIST" are chosen *out* of the world (John 15. 19), and are bidden to *love* their enemies, without exception, and do good, actual and positive good, even to those hating them whosoever they be (Matt. 5. 40, Luke 6. 27, 33, 35). This is *not* because of a universal brotherhood, but because it behoves them never to act out of character with the gospel of peace, of which they are the LORD'S trustees (Rom. 10. 15). Hence believers must not *avenge* themselves, though "legally" entitled so to do (Rom. 12. 19). *Confidence* in their Coming LORD must be ever manifest (1 Pet. 4. 19). Again let it be said, that this *heavenly* position prevents *all* forcible self-defence, though only forbids it thus exclusively to those who are in the heavenly calling. CHRIST is our Example in this, and He tenderly, yet reprovably, says, "Why call ye Me, LORD, LORD, and do not the things which I say?" (Luke 6. 46).

The Lord Jesus and Nicodemus.

THE conversation of our LORD with Nicodemus not only shows us the character of a Pharisee, but the character of an enquirer in whose heart GOD has begun a work. Furthermore, it reveals something of the LORD JESUS in His wondrous fulness and suitability, and in connexion with His wondrous work of an eternal salvation.

We lose some of the precious teaching if we commence a new section before verse 22. We need to realize the somewhat proud, yet half-awakened, rabbi hearing the solemn messages from verse 13 onwards, as well as those which precede.

There is no reason to conclude that verse 13 is a Divine comment of the evangelist. As there is no evidence otherwise we may take it as part of the LORD'S testimony to Nicodemus, during that momentous passover time.

The words are partly quoted from Prov: 30. 4, where the name "SON" definitely occurs. The question in that passage plainly implies the *negative* concerning *men* which we find here. "No one *has ascended*" is the statement of CHRIST, for the "change" of Heb: 2. 15 had not then taken place. "David ascended not" is the true rendering of Acts 2. 34, a different tense, for the change had taken place when Peter spoke.

But we must not forget the "and" of John 3. 13. Not only does it show the natural relation of this verse to its context; there is the heart-impressive, underlying thought—"I can tell you heavenly things, but you will not believe, for you wish to understand every-

thing according to your own opinions—AND no one else can inform you when you refuse Me."

"But He That descended out of the heaven" emphasizes the Deity of our LORD. It has been felt to imply that the whole verse was *added* subsequently to the ascension. But consideration with Prov: 30 will help as to the difficulty. And if our beloved LORD's delights were with the children of men ere He became incarnate—if He was the One Whose Name was hidden when He appeared to Jacob—if He was the mysterious "ANGEL of the LORD" and "CAPTAIN of the LORD'S hosts," Who cannot be explained otherwise, is not the statement clear in its *original* context?

"The SON OF MAN" lays stress on the *humanity* and *Kingdom* of the LORD, and it is manifestly appropriate in this place. But it was needful to show that, which, together with atonement (revealed in the very next verse), is still a stumbling block to the Jew. Hence the strong statement "Who is." The participle is used, "The Being."—It occurs in Rom: 9. 5, 2 Cor: 11. 31 also. And in the expression "*Who is* and *Who was* and *who is to come* (e.g. Rev: 1. 4). We compare the wondrous declaration "Before Abraham came into being, I *am* (*ἐγώ εἰμι*)." Hence the primary thought is CHRIST'S eternal, unaltered and unalterable relation to heaven, though it is not for His people to comprehend, with human reasoning, His unique position in respect to the glory, and His communion with the FATHER, at the very time when He accomplished, in infinite love, His wondrous work for His redeemed in this poor, sin-stained world. We can only bow the heart and worship.

The Feast of מִסְכָּה*Rests on Atonement.

THE order in Scripture is *not* accidental.

If there is *no* atonement, there is *no* true feast of tabernacles. GOD appointed that Israel should appear before Him in the place which He should chose at this feast (Ex. 23. 14-17).

The present observance, therefore is *not* as GOD appointed. But is it not dangerous to alter His plan in these things (Lev. 10. 1)?

Surely the right attitude is *deep* sorrow, and *real* repentance, and *earnest* seeking for His light. For many of *religious* Israel were away from their land, even when their Talmud was written, and they had *no temple*: therefore, according to Hosea 3 they *were*, and *are*, away from GOD. There is not *real* repentance while GOD is asked to accept the blood lost by fasting instead of a sacrifice, and so forth. So long as we trust to anything of *man*, we exalt *man*. The LORD *alone* should be exalted.

The Feast of Tabernacles speaks of gathering in *the fruits of the land*, and of rejoicing *before* the LORD (Lev. 23. 39, 40). There is no feast after it, and the prophetic teaching is, "Here is a picture of Israel's rest and glory when MESSIAH is KING." But you want *Messiah without atonement*, and thus without honouring the Law!

* Tabernacles or Booths.

Enthusiasm.

THE command to believers found in Rom: 12. 1 is deeply suggestive. GOD does not suggest that they give Him that which is *over*. How many, alas, devote their surplus money to Him, and spare a little time for His service, but all the while they think so much of the fading things of earth. All our members should be instruments of righteousness, as Rom: 6 makes clear. "Glorify GOD in your *body*" is a far-reaching precept (1 Cor. 6. 20). There is not the *enthusiasm* which we should expect in those who have been brought out of death into life, and from the power of Satan unto GOD, who experience the daily working of the HOLY SPIRIT, and who realize that they are the LORD'S witnesses in a wicked and ruined world. Let us lay aside every weight, and the sin which doth so easily beset us. So shall we be able to *run* the conflict-race set before us. The path is not easy, but trials are small, inasmuch as we have the LIVING GOD, and He will not suffer us to be tempted above that we are able. Oh for more spiritual enthusiasm, that the world may see our good works, and glorify our FATHER Who is in heaven. Bought with a price, we should be happy bondservants of Him Whose we are.

A time of stress and war brings out the national enthusiasm of some, and many efforts are made to increase this in those who are lukewarm. The believers' share in the sad conflict is supplication that the LORD may glorify His Name, and speak peace to many hearts, and grant His people to lead a quiet and peaceable life. But the child of GOD who does not learn from, and feel ashamed by, the earthly enthusiasm of many is not sensitive. Even the zeal of football crowds for pleasure-loving should put us to shame. And we have all things that are good, all things in CHRIST. What manner of persons ought we to be!

To-Day.

"TO-DAY if ye will hear His voice, harden not your hearts" (Heb. 3. 7, 8). My friend, the HOLY SPIRIT has spoken these words, and yet your heart, it may be, is still hardened. But who hath hardened himself against GOD and prospered?—See Prov: 9. 4. The deceitfulness of sin (Heb. 3. 13) may yet attract, but you follow a mirage. Remember Pharaoh. Remember the days of Noah. Remember Sodom and Gomorrah.

"Behold, now is the acceptable time, behold, now is the Day of salvation" (2 Cor. 6. 2). "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth" (Prov. 27. 1). Again, let me bring before you, in GOD'S forbearance, the fact and punishment of sin, and the precious way in which CHRIST died bearing a curse, that *all believing into Him* might be FREE.

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Hymns for Believers.

Rejoicing in God's sovereign grace,
We would His love record,
His people, out from every race,
Are one in Christ our Lord.

To Him united, one indeed,
They would His Name confess,
And to His words they would give
And onward gladly press. [heed,

'Tis wondrous to be saved for aye,
And have assurance too,
Knowing God will not cast away
But prove for ever true.

'Tis wondrous to abide content
With His own perfect will,
And see in trials blessings sent
His purpose to fulfil.

'Tis wondrous, fellowship to find
With others in His love,
The pleasures of the Lord to mind
And seek the things above.

'Tis wondrous to expect the Lord,
Who soon will come again,
Preparing for His rich reward
Amid earth's toil and strain.

Rejoicing in God's sovereign grace,
We would our hope make *known*,—
Soon we shall see our Saviour's face,
And see Him on His Throne.

In Christ Who died to save
I am completely blest,
For me His precious life He gave,
Upon His Word I rest.

In Christ I am made near
To God the Lord on high,
Himself I love, and would revere
As one for ever nigh.

In Christ, my Saviour, Friend,
'Tis wondrous I should be,
Loved with a love that will not end,
Through all eternity. [—

In Christ, my Hiding Place,
I am, mid all, secure,
Since saved by free and sovereign
grace,
I would my Lord adore.

In Christ the Lord for aye—
His own He will not lose,
Not one shall ever fall away,
Whom God the Lord did choose.

In Christ, how blest am I
Amid the strife of man:
I still can trust my God on high,
Who works His sovereign plan

In Christ, Who soon will come,
His saved ones to receive,
To take them to their *heavenly* home,
Where sin will no more grieve.

Chosen in Christ for ever,
In Him the Perfect One,
Naught from God's love can sever,
Those in His Only Son;
Saved from all sinful sadness,
Free from God's wrath are they.
Filled with His joy and gladness,
Blest in the Lord for aye.

Chosen in Christ for ever, etc.:

Chosen in Christ for ever,
Saved by atoning blood,
Naught from such love can sever,
Sinners redeemed by God,
Blest with all heavenly blessing,
Chosen in life to be
Holy, while now possessing
The gift of God so free!

Chosen in Christ for ever, etc.:

Chosen in Christ for ever,
By precious blood made nigh,
God will forsake?—No, never,
Those linked with Christ on high;
They shall behold His glory,
Talk of His wondrous love,
Sing of redemption's story,
When with their Lord above.

Chosen in Christ for ever, etc.:

Chosen in Christ for ever,
Out from a fallen race,
That we should grieve God never,
Saved by His sovereign grace:
Kept by His power while waiting,
Looking for Christ our Lord,
While every evil hating,
Serving with one accord.

Chosen in Christ for ever, etc.:

We chose the path of sin and ill,
Misguided, with unholy will,
But God in mercy quickened *then*,
Because of love to sinful men.

Eternal love, eternal life,—
How blest an end to sinful strife,
The gift of God, made known to be
Our life *to-day* and endlessly.

Who can explain the depth and
height
Of grace wherein we now delight?
God saw us ruined, set us free,—
Redeemed to-day, and endlessly.

We would His graciousness declare,
And live with holy praise and prayer,
In all our actions all should see
Saved ones to-day, and endlessly.

Our Father, now our hearts revive,
'Tis all by grace we are alive,—
Since Thy loved children now are
Upheld to-day and endlessly. [we

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"But he that glorieth, let him glory in the LORD. For not he that commendeth himself is approved, but whom the LORD commendeth." 2 Cor. 10. 17, 18.

A Word of Introduction.

A *AGAIN* enabled by the LORD, we would send forth concerning His lovingkindness and His will for His blood-bought people. Truth, in its depth and fulness, is not popular, but CHRIST is the Truth, and He is still viewed by men as "outside the camp;" or they build, as it were, His sepulchre, like the Pharisees of old. But thanks be unto GOD, to His own who would humbly enjoy His fellowship He is LIVING, and though they go forth to Him bearing His reproach (Heb. 13. 13) they esteem that reproach greater riches than the treasures of Egypt (Heb. 11. 26), for they have respect to the recompense of the reward.

After the War.

'TIS not with a desire to be wise above what is written that this title is used. GOD has spoken in Scripture, and His people should have ears to hear. The HOLY SPIRIT *still* speaks, for the words of truth are still applied with living power to living hearts. "See that ye be not troubled" is a comforting message. Nevertheless, the child of GOD must have deep concern for those hurried unprepared into eternity. But it is well to remember that the JUDGE of all the earth does right. His counsels of old are faithfulness and truth, and they will stand, and He will do His pleasure, that the travail of CHRIST'S soul may not be in vain.

Hence we would not be careless respecting the *present* "quiet" and prayerful attitude appointed to believers. We want also to buy up the opportunity of witness, never forgetting the power of prayer, and thankfully conscious that the LORD enables a real confidence in

Himself, though at times we fail to possess our possessions. But just now there comes before us the thought that human calculations as to the length of the war, and its consequences, often leave GOD out of consideration. Scripture seems to show that, near to the end of the age, there will be a surprising *rapidity* (Rev. 1. 1). And it would seem that the prophesied peace-federation of the kingdoms of the Roman earth is *near* (Dan. 2. 41-44). The east will be more fully opened up *commercially*. Zech: 5 suggests this. Men will soon say "Peace and safety" (1 Thess. 5. 3), and GOD will interrupt man's "millennium."

Surely this is sufficient to show how vain is the newspaper sensationalism about Armageddon now. *That is after* Antichrist's uprising, after the great peace reunion which may be a reaction from the present sad war. It is, indeed, blessed to know that the Coming of the LORD draweth nigh, but there are dark prospects for this earth. Gladly do we seek the peace of the land where we dwell, and we would rejoice if it were never to be drawn into the still future federation. But Scripture makes it clear that a heavenly nationality alone will mean definite and true opposition to this nearing unity of man. Though the countries of the Roman earth (which did not include Germany) emerge, and Russia likewise as it seems *prophe-sied*, successfully from to-day's struggle, none of them is prophetically marked as filled with that deep humility before GOD, which we would earnestly emphasize. There may be "bright days" of "prosperity" ahead, from a *worldly standpoint*, but there is no Scriptural foretelling of a national awakening, till a nation—and that, Israel—shall be born at once.

But though "after the war" outward success may cause boasting, and many will cry, "Peace, peace" when there will be "no peace" *with GOD*, it is a joy to recollect that He lives, and is yet calling out from all nations a heavenly people (1 Pet. 2. 9), who will be quickened in heart, and enabled to illustrate 2 Pet: 3. 9, even amid trying times, to the praise of the glory of His grace. Surely our subject must be practical:—dear reader, are you, in mercy, found among those who are thus saved and exalted by sovereign grace? If not, the precious blood of CHRIST remains the *only* hope of safety, the only assurance of true welfare, both now and eternally.

"A Bed, and a Table, and a Stool, and a Candlestick." 2 Kings iv. 10.

WE do not need, and should not seek great things for ourselves (Jer. 45. 5). We brought nothing into the world, and it is certain we can carry nothing out; accordingly, having food and raiment let us be therewith content (1 Tim. 6. 7, 8). Indulgences and grandeur do not befit "pilgrims." We ought to long to live up to our position, but *that* is "in heavenly places in CHRIST JESUS." Here have we no continuing city.—The best that earth can give is

tinsel, compared with CHRIST JESUS our LORD, and the true riches which are ours together with Him. How few are our necessities. 'Tis sadly strange that we think so much of them.

We require a bed. GOD gives to His beloved sleep, although we should be very careful lest we have too much thereof (Prov: 20.13). Scripture contains many definite warnings against laziness, and let us remember that iniquities do not always begin "*large*" (Prov. 24. 33, 34).

Again, we want a table. Blessed be GOD, there is a spiritual table prepared before us. Day by day our Heavenly FATHER gives us both heavenly and earthly food. He sent "bread and flesh" to Elijah by ravens, and sent it *regularly*. Can we not trust *Him*? "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the LORD, I will joy in the GOD of my salvation" (Hab. 3. 17, 18). Is this our expression of heart feelings?

Nor are we wrong in possessing "a stool." Life is not to be a mere "rush of activity." We have need of true rest, not idleness. It is well to enter into the underlying thoughts of Deut: 6. 7—"Thou shalt *talk* of them when thou sittest in thy house." But *much* present-day conversation, even between professing Christians, contains many "idle words," and these dishonour Him. We must not overlook 2 Sam: 7. 18 "Then went king David in, and *sat before the LORD*." Oh how important is QUIET meditation. Outward zeal is very easy. But can we ignore the LORD'S commendation of one who sat at His feet and heard His Word? There is much food for us in Luke 10. 38-42. Bustling Martha accomplished less.

Finally, we need a candlestick, or its equivalent. We should really *study*, nor can we allow the dark times of the day to slip by unused. Spiritually we should be as a light, that our Heavenly FATHER may be exalted, because men see our good works in the power of the HOLY SPIRIT.

Thus this ancient narrative,—hinting how much GOD'S servants of old gave up for Him, and indicating His precious provision for them,—has a present-day message. We do not, or at least should not, wish for the wealth of a *doomed* world. The pleasures of this life are too paltry for saved ones. The riches of this age are unworthy of their seeking. They do not require to buy elaborate furniture, or musical instruments. Neither their own persons nor their residences should be decorated. Let there rather be a stress on the ornament of a meek and quiet spirit, and of the LORD'S truth according to Prov: 1. Thus, and thus only, will our Heavenly FATHER be exalted, as we patiently wait for the return of our now-rejected, but altogether-glorious, and soon-Coming LORD.

BIBLE STUDY CENTRES:—61, Upton Lane, Forest Gate, E, 43a, The Broadway, Walham Green, London, S. W. Also "Rose-mond," Bede Burn Rd, Jarrow-on-Tyne.

"This is the Gate of the Lord."

"This is the Lord's Doing."

"This is the Day Which the Lord Hath Made."

Ps: 118. 20, 23, 24.

IT is well to see, and to feel, the holy enthusiasm marked in the Scriptures. We find a holy gladness in the LORD, and this we should desire, increasingly, in our own lives.

Moreover, the vividness of GOD'S book is intended to fix our eyes upon the truth, that the privilege of seers long ago may be ours to-day. The word "this" emphasizes a certain nearness, and we behold thankfully the unchanged facts, which are by no means out of date.

The stress upon the LORD in each verse is important. Oh that we may, by grace, ever put Himself, and His glory, first. It is *His* house which we long to see: it is *His* work that we have any interest in truth: it is *His* appointment which brings into prominence the first Day and the Millennial Kingdom alike.

The context is precious. The Psalm begins and ends with thanksgiving unto GOD. Those who know *His* Name must surely acknowledge that it is good to give thanks unto *Him*. He is entitled to more worship than we have ever rendered, or ever will render. After the initial thanksgiving we have a record of strain and stress. Then happy confidence. CHRIST'S work *has been* accepted for His people. Therefore, "this is the gate of the LORD; righteous ones shall go in it," and we, by grace, among such,—made righteous. Well may praise overflow.

Israel's Journeyings.

IT is a great privilege to realize the wondrous and continued care of our gracious GOD for His people. A precious type of present individual grace is seen in the history of Israel. Numbers 9 first brings before us His condescension to any who were defiled at the time of Passover,—involving, however, certain restrictions,—and then His gracious manifestation when *sin* was thus acknowledged. The very day that the tabernacle was reared up a cloud covered it (15): our Heavenly FATHER does not unkindly keep His people waiting. There is a wisdom, too, in all His arrangements, though we may not see this at the time. "So it was *alway*" (16), for His compassions are new *every morning*, and great is His faithfulness. "He faileth not," either in mercy, or in judgment.

We find in the latter part of the chapter GOD'S valued leading. "Valued," indeed, but do we always value it? By nature and practice we *were* away from Him (Isa. 53. 6). One's own way has a peculiar fascination. But "as for GOD, His way is perfect," and we have been brought to this. Are we content to journey and to pitch our tents at the commandment of the LORD (18)? Are we ready for His "as long as" (18)? We remember how Saul forced himself, and hurriedly offered as he thought best. We call to mind

how on another occasion he said, "Withdraw thine hand." Oh for holy patience, whether for one day, two days, or a month or a year (21, 22). It is very beautiful to see, and to enjoy, the *emphasis* on "the commandment of the LORD" in 20. In like manner to appreciate the willingness for inconvenience, which is set forth in the words "by day or by *night*." The will of GOD is His people's regulation. They are not to choose, they are not to arrange. Nor must their obedience be prefatory and servile: gracious gladness befits those who are in CHRIST JESUS. May our lives ever show this, to the honour of our Heavenly FATHER.

Let us recollect, moreover, that the repetition, e.g. of verses 22, 23, is not meaningless. It contains a sad rebuke. Alas, we often forget. It is easy to be led aside by surroundings, easy to be occupied with the customs of man, and so to be careless. Let the words ring in our ears, till we are deeply concerned by their message. Everything must be as the LORD will, however pleasant or unpleasant, however simple or difficult. Then there will be true "rest" (23), and we shall experience those blessings which we sometimes count as missing because we deny the stepping stones thereto.

"Ye Observe Days."

Gal: 4. 10.

A believer needs the authority of the LORD for *everything*. Scripture is decisive, when applied by the HOLY SPIRIT, if only we have ears to hear. Its principles deal with *every* need. Man's tendency is ever toward human ritual or human disorder, but surely a child of GOD may seek, and expect, grace to preserve from *both* snares. The observance of sabbath and feasts is plainly *undispensational* (Col. 2. 16). May we not say the same as to anniversaries, birth days, and new years, in the light of Gal: 4. 10? The first day of the week *alone* is marked out in the later Scriptures for special notice. It need hardly be added that *EVERY* day is to be individually unto the LORD, and we find, in Scripture, daily *gatherings* of saints as well.

These thoughts recur with emphasis as "Christmas" comes round. It may be a dark background of many deaths will, this year, take, from not a few, the jovial nature of the festival that tells forth its heathen origin. But yet some will lay a man-made religious stress upon the day, which

- (a) IS NOT mentioned in Scripture,
- (b) WAS NOT kept by the earliest Christians,
- (c) HAS NOT any Divine authority,
- (d) DOES NOT accord with Luke 2. 8.

In earnest affection we would plead with those who *desire* to honour their LORD to abstain from this human invention, lest they, like Nadab and Abihu, offer strange fire before the LORD "which He commanded them not" (Lev. 10. 1). The apostle was *afraid* as to Galatians who kept "days." May there not be a similar fear now?

The *heavenly calling* does not emphasize such ritual, but the reverse. Why should we add to GOD'S Words (Prov. 30. 6), and grieve His HOLY SPIRIT by that which we have devised out of our own hearts (1 Kings 12. 33, Ezek. 13. 3) though we do, perhaps, really wish to please Him? "To obey is better than sacrifice, and to *hearken* than the fat of rams" (1 Sam. 15. 22).

Cases of Conscience.

A child of GOD must ever be conscientious, and it is better to stand still, than to dull "a good conscience." The perils of any other course are well marked out in 1 Tim: 1. 19. If we wait on the GOD of all grace, and in all our ways acknowledge Him, He will direct our paths. We should trust in the LORD with *all* our hearts, and lean not unto our own understandings.

We call to mind, in this connexion, the gracious message of James! Our Heavenly FATHER welcomes His people to ask wisdom from Him. True, He might *upbraid* our ignorance, but is pleased to meet our need! Yet there are the added words "Let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea, driven with the wind and tossed, for let not that man think that he shall receive anything of the LORD" (Jas. 1. 6, 7). In other words, we must be willing to obey the LORD if we ask His guidance. We must readily follow His direction. Prayer without godly intention is not prayer at all, rather is it sinful.

Almost every "difficulty" presents certain seeming advantages and disadvantages. We have seen that we are held back from aught as to which we are *uncertain*. Likewise should we beware of causing even a little one to stumble. *Scriptural principles* must be spiritually pondered, and thus there will be the gracious direction of the LORD, which should be felt with His power. He never brings us to a place where no Scripture applies.

Weighing the "pros" and "cons" of an action often takes time: nor should we resent this—*our time belongs to GOD*. On the other hand, He can quickly indicate His will, and give to us true peace in carrying it out. Natural comfort and advantage should not be regarded at any time. What is the will of the LORD? If we would be kept from sinning against Him, and yet act quickly, we need a very close walk with Him in other things. Surely such a meditation makes us feel *how* we fall short, but there is *His* forgiveness that He may be feared, *His* enabling that He may be known! And in "that Day" we shall know as were known.

"The Battle of that Great Day of Almighty God."

Rev. xvi. 14.

It is terrible to fight against GOD, but this is the attitude of *man*. "The carnal mind is enmity against GOD" (Rom. 8. 7). Therefore, though wickedness may be held down (Zech. 5. 8), all men's hearts are alike, till any are, in mercy, born from above (John 3. 3).

The *character* of man was *displayed* most clearly at the death of CHRIST. The *thoughts* of many hearts were *revealed* (Luke 2. 35) when they said, "crucify Him." You may believe men are better now, but GOD shows transgressors are now coming to a fulness, and *this* harvest and vintage of a ruined earth will soon be complete (Dan. 8. 23, Rev. 14. 15, 19), and the LORD Himself be exalted in holy judgment.

Yes, *the character of man will be displayed* at CHRIST'S second Coming, as at the *first*. There will be a more awful war than that which rends Europe now, expressing the great and long-drawn out war of all ages;—men will be openly fighting against the LORD JESUS. With *one* mind, many will combine in war against the LAMB of GOD (Rev. 17. 13, 14). But yet, (oh, how marvellous it is), in this precious SAVIOUR there is *now* life and forgiveness and salvation, because He died for ungodly ones (Rom. 5. 6). But is He *your* SAVIOUR?

"For Every One That Erreth, and for Him That is Simple." Ezek. 45. 20.

It is deeply important to take GOD'S standpoint as to sin. The words of Romans 7 are not one whit too strong. Every departure from the will of the LORD is very grievous.

Some misunderstand dispensational teaching in this matter. It is true that *now* the redeemed of the LORD have "*knowledge* of salvation" in the forgiveness of sins. But *sin* is not any less because we are delivered from *wrath*. It is true that CHRIST has taken all the judgment for all who believe in Him (John 5. 24). But the removal of this penal aspect does not excuse the failings of His people. Were it not for grace one sin would still destroy, but grace has made the unalienable perfectness of the SON of GOD the joyously acknowledged possession of His own. Surely such love should make us *hate* sin all the more, and thereby our Heavenly FATHER will be glorified. The absence of repentance, and of deep sorrow is one of the sad signs of the times.

The passage before us from Ezek: 45, found in a wondrous prophetic context (40—48) makes evident that our glorious GOD will be exalted in the earth, and the spared remnant of Israel, returning, in mercy, to Him, will be a righteous nation. Then sin will be rightly viewed. Retrospective sacrifices will be offered to picture the work of CHRIST, and to show how it extended, and extends, to tiny errors which can never be overlooked. Praise belongs unto GOD for the completeness of His provision.

There are many to-day who assume that which is "virtually a perfection in the flesh." In CHRIST those who are born again are fully accepted, but the flesh is in them, and needs bridling, curbing, yea mortifying, with holy and spiritual severity. I fear that every tendency toward perfectionistic theories lowers the standard of holiness, and heals slightly wounds connected with sin. All *error* needs atonement. The evil may seem very small: there may seem

